

ESTABLISHING A LEADERSHIP MODEL OF BIBLICAL
PRINCIPLES IN A CONFLICTUAL
ENVIRONMENT

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ABSTRACT

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by
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The context is The Word Fellowship Baptist Church in Tampa, Florida. The problem is the lack of leadership training designed to educate leaders that deal with conflict. If the leaders of the context participate in leadership training, then they will be equipped to implement conflict solutions as they arise in the context. This project will be conducted over a period of six weeks. Data will be collected utilizing pre-project and post-project surveys, focused journaling, group discussions, teaching, bible scripture reflections, and individual interviews. Leaders will participate in leadership training sessions to become equipped with conflict with biblical principles.

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I would like to thank the Father, Son, and Holy Spirit for the path that was designed and released for me at the appropriate appointed time: “Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.” (Ps 139:16). I thank you for the desire of your Word, “Make me understand the way of Your precepts; So shall I meditate on Your wonderful works.” (Ps 119:27). Most importantly I am grateful for the love that is shown to me each new day.

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To my home church, I thank you for participating in my project testing phase and the sense of a united family. To my former church, United, I thank you for encouraging me and giving me a foundation of what a sound church should be.

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DEDICATION

This is dedicated to my family, Willie, Nadia, Natasha, and Natalia; your cheering and support are appreciated, and your understanding was needed to get through these three years. “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.”(1 Pet 5:6). I can finally say Glory to God, I made it!

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ABBREVIATIONS

B.I.B.L.E.	Believer's Instructions for Blissful Living Experiences
L.E.A.D.E.R.S.H.I.P.	Love Everyone And Deny Evil ways by Reducing Shame, Hate, and Imprisonment of People
L.O.V.E.	Learn tO Value Everyone
NACW	National Association of Colored Women
NIV	New International Version
NRSV	New Revised Standard Version
S.O.U.P.	Seeing Others United Peacefully
TWFBC	The Word Fellowship Baptist Church

Never hate your enemies; it affects your judgment.

—Mario Puzo, *The Godfather*

INTRODUCTION

A song released in 2003 by the Black Eyed Peas asked, "Where is the Love?" The group sings, asking Father to help them with guidance from above due to people acting inhumanely, and they wonder where is the love? Further in the song, another member asks, "Whatever happened to the values of humanity?" The key to his verse states, "Instead of spreading love, we're spreading animosity, lack of understanding, leading us away from unity."¹ This has also been a question of great importance for this project: "Lord, where is the love in the church?" If the church is the bride of Christ, and Jesus is love, and His commandment in the New Testament is to love one another as I have loved you. Again, where is the love in the church?

No church leadership training is designed to educate leaders on how to deal with conflicts. If leaders participate in leadership training, they will become equipped to deal with conflict using biblical principles. The task of this project was to implement a leaders training module to assist leaders in recognizing biblical principles in dealing with conflicts and dealing with the conflict proactively versus reactively and remaining neutral.

When we picture a worship service, we envision everyone getting along, hugs and holy kisses being exchanged, and the body of believers, the church, and the children of

¹ Black Eyed Peas, "Where is the Love?" track 13 on *Elephunk*, A & M Records, June 24, 2003.

Christ worshipping and praising God with thankful hearts. We see more conflict brought into the church, causing disruption and the breakdown of unity between the church and the Father, Son, and Holy Spirit. Conflict in a small church seems to spread more quickly, and the entire congregation becomes aware of the conflict, which then branches into other conflicts. How does leadership address the issue, which often results in the pastor becoming involved, pulling them from their concentration on moving the church along to accomplish the vision the Lord has given them? Sometimes, we forget that when a group of individuals are put together in a setting, someone will say or do something that may offend another. While in service, to honor the Son for reconciling us back to the Father, we just as quickly forget that the reconciliation was possible due to the love shown by Jesus' death on the cross.

Instead, leaders create a schism and welcome the roaring lion to devour. Thus, leaders must address anything that is causing disunity within the family. Conflict is unavoidable, but knowing the right tools and being proactive will lessen the time the conflict has to sink its roots in the church. Leaders must advocate a changed mindset; all conflict is not harmful. Some conflicts can produce opportunities for spiritual growth and positive change in the church environment.

As ambassadors of Christ, Leaders must respond to conflict unlike anything seen in the world as the world handles and addresses conflict. Those interactions must be viewed as a chance to glorify God to a nonbeliever. Leaders are to make every effort to keep the unity of the Spirit through the bond of peace (Ephesians 4:3). Biblical principles will be used in creating the leadership model.

Chapter One introduces the context and the ministry background. It discusses what the writer notices as an underlying factor in the growth of the members and the overall church—seeing no structure in resolving or addressing conflicts, watching the church sing "If I be Lifted" in one breath, and before service ends, watching those that were drawn to Christ retreat in haste due to conflict between members. I believe in structure, addressing the issue quickly, and gathering information to make a decision. This chapter will unpack the fishbone diagram. This analysis set the project in motion of how leadership should address conflict so that God gets the glory.

Chapter Two is the Biblical Foundation based on Ephesians 4:25-32. Leaders' action is needed quickly to get to the root of the conflict which is due to a disagreement or misunderstanding. The longer leaders allow the conflict to continue, the greater the damage to the congregation and individual members. The passage also looks at one of the most challenging acts humans have trouble completing: forgiveness. This chapter also discusses some of the things that cause conflicts in the church from the earliest conception to now – such as lying, getting angry and staying mad at someone for too long, allowing room for the devil to devour, steal, curse, emphasis on grieving the Holy Spirit, and bitterness. The passage provides the cure to keep unity in the church. When sin is in the heart, it causes division in the church.

Chapter Three presents the Historical Foundation, The Black Women's Club Movement. One of the most overlooked groups in leadership positions is black females. This section looks at how underutilized women used their clubs formed in black churches to uplift a community, provide a voice for the unheard, and create a sisterhood of black women working together as a team, in unity, that challenged society in a time that was

not willing to treat them as equals. This club will serve as the basis of leadership coming together to support one another and deal with conflicts professionally.

Chapter Four, the Theological Foundation, examines the Theology of Leadership and Servant Leadership. It also examines leadership from the Old and New Testaments along with characteristics of Servant Leadership. Two terms will be used: B.I.B.L.E., the Believers Instructions for Blissful Living Experience, and L.E.A.D.E.R.S.H.I.P., Love Everyone And Dispose of Evil, Reduce Shaming Hating and Imprisoning People. Leaders are to love everyone, regardless of what has happened and been said. Also presented in this chapter is the assessing Leadership from the Old Testament and New Testament along with the Theological emphasis of Jesus' teaching about leadership, and reconciliation and unity.

Chapter Five, Interdisciplinary Foundation, will unpack the discipline of Management, which focuses on self-development along with Sun Tzu's message in *The Art of War*. Conflict resolution theory was presented with its subset of the Thomas-Kline Conflict Mode Instrument (T.K.I.) and the Interest-Based Relational (IBR) Approach. As a church member who belonged to a church that constantly had unresolved conflicts and leadership that did not know how to address the issues or did not want to, these two tools will help address those issues. The church covenant that the members read every first Sunday as the responsive reading was included to emphasize the importance of shared faith within the church with each other and Christ. As believers enter this covenant at the beginning of service and end the service with communion, why does the church have so many conflicts?

In Chapter Six, the final term will be introduced during the project phase of testing the hypothesis. The term L.O.V.E., Learning to Value Everyone and the Leadership Model titled S.O.U.P., Seeing Others United Peacefully, were combined into a workbook and presented to test the hypothesis that if leaders in the context participate in leadership training, they will become equipped to deal with conflict using biblical principles. The model is based on John 17:20-23—Jesus' intercessory prayer to God before He was betrayed by Judas with a kiss.

CHAPTER ONE

MINISTRY FOCUS

“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire, it did not burn up. So Moses thought, ‘I will go over and see this strange sight’ – why the bush does not burn up.”¹ (Exodus 3:1-3). Throughout life, we go through different phases in which we sometimes tend to or care for others or their property. Just like Moses, attending to his father-in-law's flock, we are also tested to see where our hearts are in relationship to Jesus.

God picks a time when we least expect to be called to do something. Everything God does is done with perfect precision. We do not see the point of what is occurring until God is ready to reveal what He is doing. We are put in a position of stewardship to see if we will protect, nurture, show compassion and godly love for what we have been put in charge of for someone else. These opportunities often lead to other important jobs or positions. Moses did not have a flock when he first encountered God, but he was placed in a leadership position to care for another's possessions and came upon his

¹ Exodus 3:1-3, New International Version (NIV). Unless otherwise noted, all scripture references in this document are from the NIV.

experience with God. His meeting in the above scripture was Horeb, then later Mt Sinai. God will bring us to one place for introduction and take us back to the same place with a clearer understanding of new meaning. He was there the first time with the sheep, and he returned the second time to give the Hebrews the law. This experience set the trajectory for him to lead God's chosen people out of bondage.

Using the scripture above, concerning my context and ministry, the correlation of the two is impressive to the call I have been wrestling with for a while. I have also had to care for others and their possessions that were in my care. When caring for sheep, there are some things that the shepherd is responsible for doing for the sheep. Besides feeding and supervision, the shepherd is to keep them from harm and predators.

In this chapter, I will show how my path to my ministry was interwoven with the context that I am a member. This intersection phase will lead to the Doctor of Ministry project, which will help strengthen the unity of members to overcome some of the internal threats that some churches face. This chapter will compare my personal experience and ministry with my prior context, New Salem, and where I am currently, The Word Fellowship Baptist Church, TWFBBC. Neither church has a leadership program in place. The combined synergy from my personal experience and church will help form the Doctor of Ministry project. Members' past and present will be my context. The key theme I see in the context and myself is something is broken, and I like figuring out why it is broken. The problem in the former church is the act of not forgiving, and the new context is how we institute training now to avoid this issue later. The members of the former church needed to learn how to forgive and continue to love their neighbor. I have forgiven individuals in my past context, which was not easy to accomplish, but holding

on to that resentment, anger, and disappointment will further keep us from our blessing of receiving all that God has planned: the development of a leadership training to institute at TWFBBC.

Context

“Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen” (1 Jn 4:20). The interesting fact about this scripture is that the phrase – I love Jesus, is constantly repeated inside the building and outside of the place of worship. We see our brother and sister in Christ, week after week, yet some of us choose not to love or speak to them. We are carefree, telling others how much we love the Lord, but will ride past our church members without thought. At TWFBBC, although currently small, there is a sense of unity and love among the members. The context where I am currently is a product of the former church, New Salem. The pastor at TWFBBC was the former pastor of New Salem. The basis of issues is from the time I was at New Salem. TWFBBC has members who were previous members of New Salem.

This behavior is displayed by the history of the love-hate relationship that the church has with its pastors. There have been instances of conflict between the last five pastors at New Salem and the members. The members have been involved with legal issues, both with each other and the pastor, and several scathing newspaper articles and news telecasts have been broadcast and reported about the former church and one of the pastors. It seems like one extreme after the other, which leaves some to wonder if God resides in this church.

When I first joined the former church, I did not volunteer for any ministry. I wanted first to observe the dynamics and culture of the church. This was one of the things that a previous business course taught. To understand the organization's dynamics, first observe what is going on. Interestingly, while reading the book *Studying Congregations*, Ammerman et al. suggest that pastors do the same thing.² Since I was the new person during the next Sunday service, I paid close attention to several things. Before service started, I watched to see who fellowshiped with whom, who greeted everyone, who greeted certain folks, and who just came in and took a seat. The ushers were next on my analysis list. Were the bulletins being passed out? Were the tithe and offering envelopes included? Did they assist members in finding seats? I made a note to see who sat where. Key members had specific seats, deacons on one side close to the pulpit deaconess across the aisle on the opposite side. The remaining members were seated throughout the rest of the church. I watched the remaining members looking to see who sat with whom, trying to determine if it was a clique type of seating arrangement or just members enjoying being with others. Next, I looked at the choir stand to see the dynamics of the choir - who was in the first row, who wanted to stand next to the microphone, and those who wanted to be furthest in the back almost unseen.

Watching this for a couple of weeks, I could deduce who was the strongest and the weakest. The pastor's style in 2015 was more of a dictatorship. I was shocked at how he spoke to members or called out members that dissatisfied him. When I attended my first joint board meeting, I was shocked that they voted to reinstate former members.

² Nancy Ammerman, Jackson Carroll, Carl Dudley, and William McKinney, *Studying Congregations: A New Handbook* (Nashville, TN: Abingdon Press, 1998), 82.

The members had to stand when speaking to the pastor while watching the meeting proceed. I made note of how the pastor spoke to specific individuals. At TWFBBC, we have none of these issues. Everyone speaks to each other, and there is no separation of who's who.

The former pastor has been gone for over five years, but they continue as if he is still there. Some of the degrading and emasculating events that occurred during this time still affect some members. Keeping those same routines and service orders is causing membership to decline since current leadership is not interested in changing service orders. The church has not healed from the first disruptive removal of the first five pastors, and thirteen years later, it must remove another pastor forcibly.

Not fully healing from either of these instances, deacons demonstrated further bitterness, hurt, and lack of leadership confidence. Two associate ministers were pawns in a game between groups that had the characteristics of the Sadducees and Pharisees. One group believes they are more righteous than the other. The members in between feel the brunt of the decisions that are not well thought out without regard to how they will affect the overall church.

Something else that hindered the church from moving on and growing is that the people put in place several years ago are still in those same positions as deacons, trustees, and presidents. Untrained individuals were placed in positions because they quickly said yes to whatever the previous pastor wanted them to do. I have seen one person removed from a position because he was on vacation and refused to comply with the current pastor's mandates. To move the pastor's agenda forward, he replaced the individual with someone else who would vote yes to get a plan pushed through the church.

“ I am Sorry” seems to be the most complex word to say or is nonexistent here at the former church. It is always someone else's fault, but never the one that brings up the complaint. Over several incidents, one common person was involved in each incident, but it was never their fault. Those in charge seem to follow what the person wants to happen. It is as if the time to argue with them is too draining, and it seems easier to comply with the person's suggestion.

Another issue was the welcoming of visitors into the church. The culture was that you were not one of us. Being a member for almost three years, it appeared as if I was still a new member. The church is slow in welcoming members unless you bring something beneficial to one of the groups. It takes a while to be welcomed if you question the church's normalcy.

Leadership at the former church does not handle any type of conflict well. Most conflict spills over into the public for all members to become aware, and some remain neutral, and others begin to pick sides. The solution has always been to give the situation time, and it will blow over. If things continue with the same individuals, we eventually see members leave. This creates persistent irritation for members. Some members felt the deacons did not consider their concerns, while others felt those in charge always played favoritism. All involved leave angry, and the issue is not resolved by leadership - the deacons, trustees, or the pastor. The following Sunday morning service is not one in unity or love; both parties are still angry, and that spirit lingers in the atmosphere. Matthew states, “What goes into a man's mouth does not make him unclean, but what comes out of his mouth, that is what makes him unclean” (Mt 15:11).

Communication was another area that hindered the former church. Decisions are made without bringing them before the church. A few make the decisions for the church without looking at the repercussions of those decisions. We can have a church meeting and leave with one plan that everyone agrees on, only to find out a few weeks later that what was agreed on is no longer the case. This same group decided that doing something different was best for the church. For example, the last voting event elected an unverifiable pastor. Since all members in attendance did not receive a ballot, the tallying process was inaccurate, and the election outcome appeared sinister and fraudulent. The leadership does not handle personal conflict that spills over into the open church.

When asked to join the finance committee, I requested the last three years of the financial records. Seeing how funds were being spent, I can see how the church almost went into foreclosure. There was no accountability to verify if some paid items were actual expenses. The church went from a membership of over 500 members when one pastor was removed for wanting more accountability to around 300 members. The next pastor grew membership to approximately 400 until the foreclosure fiasco occurred, and membership dwindled to about 150. Once another pastor was removed, bad leadership reduced membership to between eighty and one hundred individuals. Not having a permanent pastor reduced the membership went down to around seventy-five. Since the reopening of the church after COVID-19, there are about twenty-five members.

There was no healing through each injury suffered by the church, and no leader or pastor suggested that the church internally heal before taking on any other project. We have hurt members continuously. How can we say we love God when many despise each other? The church has been around too long to close in its present state. The project is

designed with the former church as a starting point to institute a leadership program at the new location. At the new church, TWFBBC members from the former church have come to worship at the new church. The concern is not to allow the problems at the former church to infect the new church.

Ministry Journey

Who would think the meaning behind a name would set your trajectory in life? Growing up, thinking I was the odd one in the family led me to be inspired to be the best in whatever I set out to do. Not knowing my father and finding out that someone you never met thought enough to name you leaves a mix of emotions. Later in life, when you have that a-ha moment of what you think you want to do in life, it leads you on a journey of finding yourself. In this journey of finding yourself, you learn about yourself, not what has been programmed into your upbringing.

The father that I never met named me. My mother was raised Baptist, and my father is Jewish. My name, Dayna, means God has judged, and LeShelle means where the Earth and sea meet – balance. Growing up, I felt there was more to life than what was presented. From a young age, I communicated with God my way, not knowing His full power, but I knew that talking to Him made me feel better. I attended some worship services with various family members and friends. Listening to the messages that different pastors brought forth, I took away and remembered that no matter the sin, God was forgiving. He would forgive your sins once you confessed and repented.

One thing that has been a constant in my life is knowing that God loves me. Knowing that someone loves you seems to bring out the best in you. It makes me want to

do better and show that love in return. Jesus has been a caregiver, mother, father, friend, and close confidant. No one can take him or separate Him from me except me. Being the middle child and being left in charge of the house while my mother was away set the precedence for me taking charge at an early age. Having an older brother, three years older, and a sister, six years younger, I was the deciding factor in what we did over the weekend. I was the peacemaker and negotiator, and we managed to stay safe and out of trouble.

As a child, I was inquisitive. I always acted older than my age, but the need to know why something operated or existed was the answer I sought. Attending children's bible studies with my aunt, who was a Jehovah's Witness, I was one of the kids the teacher dreaded. That thirst for knowledge led me to be a thinker. My thoughts and answers were put through a process to give great inquiry. While growing up, finance played a role in some parts of my life. One of my aunts dated a gentleman who owned a convenience store, and he taught my siblings and me how to fill out deposit slips, tally the register at the end of the day, and make deposits.

As for my educational background, I started as an Economics major at Central State University. As I progressed in my major, it was difficult to take my core classes during the day since I worked full-time. I switched to Park University and majored in Management. Once I graduated, I got married and started my master's program in Organizational Management. After becoming pregnant, I took a break and then went back to school to finish obtaining my degree.

Once I switched to the financial career field, I started and completed my Master of Business Administration degree with a specialization in project management. I

obtained a job as Special Operations Command and started the Master of Science in strategic intelligence. Post-COVID-19, I decided to enroll in seminary.

In my junior year in high school, I was offered an opportunity to work at Wright-Patterson Air Force Base. The program was a worker trainee opportunity, and participants were allowed to work up to four hours while in school and full-time in the summer or when there was no school. As I reflect, I can see the importance of thinking of others. I was employed at sixteen. I had to put away childish things and act like an adult. My supervisor had enough confidence in me that I was running the front desk. After graduating high school, I was offered a full-time job. I was often given additional duties because I learned quickly. This work ethic caught the attention of the personnel director, and when his secretary was out, he requested my assistance. I was inquisitive to learn how processes work. Working in Employee and Labor Relations or Human Resources, I informed my boss or pastor about a decision to remove someone from a position or make recommendations during the hiring process. The key factor is that there will be no lawsuits for unfair hiring or firing.

Some jobs I have held include clerk, secretary, and employee relations assistant in the Employee and Labor section. I also held the position of treasurer for the International Personnel Management Association – Dayton Chapter. I then moved to the Education and Training Directorate and worked in the Finance Section. Working in education and training, I have some experience determining if training and educational material are beneficial to serve the needs of the church or a particular ministry. I was promoted to work in the Program Objective Memorandum section at the Air Force Research Laboratory. After moving to Tampa, Florida, I was hired as the Orderly Room Manager

for the Civil Engineer Squadron. I was in the process of moving to the Contracting office before my husband received an order to Arizona.

Additionally, I worked in the base finance office for the Comptroller as the Report of Survey Manager and Audit Manager for Davis-Mothan Air Force Base. I completed a study on report of surveys for the Wing Commander and was asked to be his resource advisor. I was also promoted to budget analyst and remained the resource advisor for the Wing Commander. I was then offered an opportunity to work for the Audit Agency, but before I could accept, we received military orders back to Tampa, Florida.

Moving back to Tampa, Florida, I was hired at United States Special Operations Command and hired as a budget analyst. I was then promoted to Deputy Chief, HQ's Budget Office and became the acting Comptroller for HQ's Budget Office and the Acting Director of Resource Management. My current position is Formulations Analyst for Special Operations Finance Management.

Some of the positions I have held in the church include treasurer for the young adult ushers, treasurer for the church, finance secretary, Sunday school teacher, filled-in for the church secretary, and church clerk. I have served as the Director of Commitment Department, which included the responsibility for the general operation of the church, strategic planning, corporate initiatives, marketing, public relations, facilities, and fiscal management. Ministries under that department: communications team, finance team, Integration team, members care team, security team, Trustee Board, and bereavement team.

My love for God allows me to be an effective treasurer. A treasurer is many things, not just someone who opens the bills and pays monthly or processes payroll so

employees are paid. The most important job is to ensure that what belongs to God is spent in a manner pleasing and worthy to glorify Him. Most church treasures are often overlooked as not having any value. A good treasurer takes time to communicate with God. A treasurer should seek to hear God's desire for His treasury. The treasurer and pastor should be on one accord. The treasurer should be able to speak with the pastor about what the Lord has been relaying, and the pastor should be able to communicate with the treasurer about the vision and goals of the church. When working together, we see Jesus' math work – the flow of addition and multiplication.

One of my traits has been to think through everything I attempt to do carefully. I look at things sometimes through reverse engineering. I think about the repercussions of my actions; not only will it affect me, but how will it affect those around me? I have the concern of others in my heart. Every new day is a day to be a blessing to someone else.

This is where my gift of administration comes into use. I focus on the overall picture of things, projects, and taskings. I am passionate about organizing things and planning out in a decent order. There is a joy that cannot be beat in seeing others coming together and enjoying being in each other's company to see the fulfillment of a plan. I value peace and unity. Using my administration skills in the church environment opens the door to using my organizational skills, team coordination, financial stewardship, strategic planning, policy development, problem-solving, and time management and communication abilities.

I never would have thought I would have been on the finance committee or treasurer at any church. I had a curiosity to learn why things operate the way they operate. Being in charge at home as a teenager, I tried to figure out how to make things

stretch. How can I make my allowance cover the things I want to do? How can I take care of my siblings to have money left to go to the movie? Learning how to distinguish between a want and a need was a lesson learned very early. This type of thinking has carried over into my adult life.

Being a thinker, I have not only had academic success, but I am good at solving problems and making informed decisions. I am able to adapt because my mind is open. I reflect on my actions and thoughts, being able to lead teams and see challenges as opportunities. These characteristics have been beneficial in the work environment and the church arena.

As the treasurer, I am able to see if the material that a ministry is asking for is relevant and if the price is beneficial to spend. I often ask questions, such as, is this information relevant only this year, or is this something that can be recycled over several years? Can one copy suffice, or will we need more than one? Looking over the financial reports at a church business meeting, I began asking questions about the legitimacy of charges. I was curious to see if the committee received the best price for the job that needed to be completed. Some incidents have caused me to be hurt and disappointed by those close to me, but the greatest reward has been being able to find peace with the situation and forgiving the individual.

My next job allowed me to forecast and budget for future years. Looking at the current year and the current state of the world, we were able to see where we would need future funding for many of our programs. This allowed me to plan the growth needs of a ministry or program. I gave input to the pastor on where funding should be placed to expand the outreach of a ministry. Becoming a budget analyst was something that I was

comfortable with doing. I am used to planning “ what ifs and then do this” scenarios. Most of the time, when listening to someone talk about something they would like to do, I can anticipate the cost. This is so much of who I am. I have a problem sometimes turning the analyst off.

Being in the finance arena, I can provide helpful financial information to those in a decision-making role. It has been my responsibility to complete tasks that seemed impossible. Fixing problems has been a hobby for me. Solving an issue keeps me busy, and I am often sought out at work to figure out any funding issues, double obligations, or tracking down where funding has been sent. I believe this helped me analyze the misappropriation of church funds. Looking through years of bank statements, I was able to detect a pattern of inappropriate charges.

Additionally, I participated on a committee addressing why members were not coming to Sunday school and Bible study. I thought there would be some members from the church that were not attending Sunday School and Bible Study. When I arrived for the meeting, I noticed that everyone on the team was currently teaching Sunday School and Bible study. I discussed my concern with the pastor.

As a treasurer, my concern is what is being done with God’s funding. That concern and care began to spill over to the members of New Salem. Being around some individuals, I began to become a burden bearer. I could sleep and wake up sad or anxious for no reason, and individuals would appear on my mind. I would begin to pray for those God placed on my heart.

In 2019, I meditated, prayed, and asked for discernment and guidance on staying at my old church. When praying about the situation, the Spirit told me to read Hosea.

There was nothing left for me to assist with; it was up to the Lord to straighten out my former church. Since the pastors at my former church did not believe in women being in the pulpit, I felt God was sending me to go forward and accept my call into ministry, and I needed to find a home where the pastor was willing to receive me.

I also asked the Lord, “Am I doing the right thing? The thought of the word evangelist Jackie Brown. The spirit had me research Jackie Brown. The only thing I found was the movie Jackie Brown. I continued scrolling and came across Minister Jacqueline Brown. She had a Master of Divinity. This was ironic because I was about to begin the Pre-Doctoral work to complete the prerequisite work for the Master Divinity requirements. As I read her bio, I came across the scripture Galatians 6:9: “Let us not grow weary or become discouraged in doing good, for at the proper time we will reap, if we do not give in.” While reading that verse, Isaiah 60:22 came to my heart, “The least of you will become a thousand, the smallest a mighty nation. I am the Lord; in its time, I will do this swiftly.” I received a text from one of my favorite Deacons, my teacher, who told me to read Philippians 4:4-13. Putting all three scriptures together, I cried and rejoiced, for the Lord is near, and He answered my prayers. That same day, I felt the urge to call Minister Brown, and we talked on the phone for over an hour. That was the first time I heard the term “change agent.”

Just as Moses was called into a leadership position after thinking he could not do the task set before, I have also faced that drudge of doing something uncomfortable. But God said he would not leave us alone. Becoming a supervisor has challenged me in ways I would not have believed was possible. My ministry of stewardship involved the person as a whole, not just the financial aspect. The Lord blessed me to see and pick up on

things quickly when learning something new. As Moses shepherded his father-in-law's sheep, I could not help but think of what I know about shepherds, the greatest being Jesus, to those who had the profession of being one from reading the bible on what they do.

One characteristic of a shepherd is they serve as a watchman. A shepherd is constantly surveying the area to watch out for those who seek to harm the flock; they protect the flock - keep it alive. A shepherd is a provider for the flock and a guide to keep them on the right path. The most important is the love that is shown for the flock. The shepherd would put themselves in harm's way to protect the sheep.

I was able to correct some of the misdeeds that were occurring in the financial arena of the church. My speaking up on some wrongdoings caused some of the ones that were quiet to begin to speak out. There is much more to be completed at my former church; one is getting the concept that women should not preach or be allowed in the pulpit removed from some of the member's mindsets.

When I first joined that church, from my observation stage, those that were deemed less important, I began striking up conversations and getting their input on what they would like to see in the direction of the church. Some did not know what they wanted, and then I had some who gave insightful information on what they felt the church could do better. As I used their feedback, I was slowly able to make some of the changes they wished to occur in the church. Since I have shown that I care about members, many are amazed that I am able to get along with some of the ones who continue to cause problems. It takes a great deal of self-control and knowing that, in the end, God will handle it.

When looking at the former context and my journey, I would not have been able to reach the heights I have reached for one simple thing. I had to learn to forgive those who have hurt, disappointed, or angered me. Having an unforgiving heart creates a stumbling block in our relationship with Christ. Many hold on to what has been done to them forever. These feelings of retribution become stumbling blocks and slow the healing process. How can I expect to be forgiven by God if I am unwilling to forgive someone?

God has used each phase of my life, whether good or bad, to accept His call. I found my Paul during this time. I feel that joining TWFBBC and accepting my call were significant steps. I can see both new journeys starting and progressing into great things. At the beginning of this Chapter, I used the example of Moses caring for his father-in-law's sheep. The Lord used this time to draw Moses' curiosity to the sight of the burning bush. Sometimes, we do not know how God will communicate, but when He gets our attention, He reveals himself to us. Reflecting on New Salem's issues and my curiosity to see why things are the way they are revealed, many have a stumbling block of unforgiveness, blocking their relationship with God, which grieves the Holy Spirit and causes disunity. Before we can love our neighbor, we must learn how first to love ourselves. Until we fix what is ailing us individually, we must be well, and then we can love one another. How you feel about yourself inwardly will often manifest in how you deal with someone else.

Another issue that has a strong presence is the lack of leadership training at New Salem, which was carried over to TWFBBC. Being a leader is not about being in charge of individuals but about genuinely looking after and guiding those in your care to help them

grow. By addressing our issues, we can move on, but we must be willing to examine the issues.

My outcome from the project would assist the leadership team in seeing that they are causing many injuries by making poor decisions. If we could remove some individuals currently in positions and replace them with people who fear God, we may see some of the issues hindering the church slowly improve. Moreover, I seek to learn the number of members who can have the stumbling block of hurt removed to enrich their relationship with Christ. If you dwell on whatever has caused you to be bitter, it will cause you more anguish in the long run.

Numerous churches have members who have some type of hurt and disappointment that has caused them to keep others at a distance and not be able to fully participate in the peace and joy that comes with removing that baggage from their lives. Forgiving someone helps remove the barrier that is between you and God. The key theme with the context and myself is the act of forgiveness.

When I began my spiritual walk with God, one of the first things I did was look at what bothered me if I was going to be a follower of Christ. I did not want to be one who had to tell everyone I met how much I loved Jesus. I wanted people to feel it coming from my actions. In order for that to happen, I had to relook at myself and watch for triggers. I found that some of the things that bothered me were things from my past that had not been resolved. Once I learned to forgive that individual, I forgave myself, and when I loved myself, I discovered self-worth. I was not going to let those triggers from the past define me.

Finally, I quickly analyze every situation: “Why is this triggering a reaction for me?” Most of the time, it is something from not staying focused on God to being tired. I would like for my church family to realize when they are coming out of character to stop and think: Why is that triggering a response like this from me? Doing this can reduce some of the friction that we are currently experiencing. The members at New Salem need to learn how to forgive and continue to love their neighbor. I have forgiven individuals in my past and at New Salem, which was not easy to accomplish. However, holding on to resentment, anger, and disappointment will further keep us from our blessing of receiving all that God has planned.

By forgiving others, it helps speed up the healing process. I am able to move on to something else. Another key action to help forgive is to try to treat my church family as a real family. It is easier for me to think of them as family and not some person who goes to the same place of worship. Reflecting on the church’s strengths, weaknesses, opportunities, and threats, I am convinced that there is something good still to come. It may take a couple of more years, but something great will happen.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The biblical foundation passage is one of the New Testament letters written by the Apostle Paul and addressed to the Christians at Ephesus. The letter is a reminder that Christ is the Head of the Church, and the Church is part of the body of Christ. This biblical passage supports the project: Establishing A Leadership Model of Biblical Principles In A Conflictual Environment. This passage reminds Christians how they should conduct themselves in fellowship with others. It helps relate that if the Holy Spirit is working in our lives, we should not have the negative characteristics listed in the passage. These characteristics have caused splits in the church, members to leave, and health problems for some choosing to carry grudges. As Christians, we are to spread the gospel, but instead, we seem to suppress the good news with division among members. Church leaders must act quickly to stop disagreements, misunderstandings, and conflicts. The longer a leader allows a disturbance to continue, the more damage is done to the congregation and members.

The church should reflect an image of Christ to non-believers and believers in the world. Paul identified the unpleasant characteristics but gave Christians a resolution to correct the behavior - being kind, tenderhearted, and, most importantly, forgiving. Paul reminds us to forgive as Christ forgave us. Christ shows us that forgiveness is unlimited. How much would the world change if we considered the needs of others before

ourselves? Forgiving is one of the most challenging acts to perform. To forgive, we are to extend grace to those who have offended us. Just as Christ did when speaking to His Father, forgive them for not knowing what they do. How can one move on from something that dramatically affects someone without wanting to exact revenge? Forgiveness is not saying to forget the pain, but we must learn to forgive to be forgiven. We must discover how to let it go, extend grace, and move on to healing. To forgive, we are to extend grace. As long as we continue to operate in unforgiveness, we will continue to be bitter and angry with one another, not able to remove the wedge that is blocking us from experiencing a more significant relationship with Christ and other members of the body of Christ.

What was the issue at Ephesus that would cause Apostle Paul to write them? What conflict were the people of Ephesus dealing with at this moment? Why was the offense occurring? Would this epistle solve the problem? How are these issues relevant to the Church in present times? Are there tips here that can help leaders of the Church squash unholy disagreements? How can this passage assist leaders in keeping the members and the Church together on one accord?

First, in this Chapter, I will analyze Ephesians 4:25-32, reading each verse as a basic understanding of the English words as it is written to become familiar with the passage. Next, I will examine keywords, structures, and phrases that may add insight into the epistle writer's frame of thought. Third, I will discuss the passage's historical, cultural, and literary background. The fourth item will be a verse-by-verse exegesis. Fifth, the writer will show how this is relevant to the modern world of Christians. When a person does not learn to forgive, it causes hatred and other negative emotions that stem

from the heart. That downward spiral begins to allow the devil to gain footing, further destroying the relationship between the Church and Christ.

Biblical Passage

The passage selected, Ephesians 4:25-32, will be used to complete the biblical foundations.:¹

So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry, but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather, let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is helpful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.”

The passage identifies the incorrect and appropriate behavior for Christian leadership.

(See Table below)

¹ Biblical citation from the NRSV Version, Ephesians 4:25-32.

Table 1: Put off and Put On

Verse	Negative Action	Positive Action
25	Put away lying	Speak truth
26	The wrong type of anger leads to sin	Don't hold grudges - resolve quickly
27	Giving the devil an opportunity	Resist the devil
28	Do not steal	Work for things you want/give
29	Corrupt speech	Speech that builds up
30	Do not grieve, Holy Spirit	Honor the Holy Spirit
31/32	Worldly emotions/traits	Learn spiritual emotions/traits

Historical Background

The historical background of the Ephesus church begins in Acts Chapter 18 during Paul's early missionary work. Paul's first visit to Ephesus is recorded in Acts 18:18- 21. In Acts 19, Paul visits Ephesus for a second time. Starting at Acts 19:6, Paul laid hands on about twelve men, and the Holy Spirit came upon them. The baptism is the start of the Ephesus Church. While Paul was visiting Ephesus, a critical event occurred, causing strife in the area while he preached the gospel.² Ephesus is an ancient city located in modern-day Turkey.³ The city contained the Temple of Diana (Rome) or Artemis (Greek), the goddess of fertility. The temple was considered one of the ancient

² R. Deffinbaugh, "The uniqueness of Ephesians among the epistles," 2004, <https://bible.org/seriespage/1-uniqueness-ephesians-among-epistles>.

³ "Ephesus," History.com, February 2, 2018, <https://www.history.com/topics/ancient-greece/ephesus>.

wonders of the world.⁴ As stated in Acts, Paul's preaching caused a disturbance in those non-believers coming to pay tribute to Diana (Acts 19:9). The city contained newly converted Gentiles and those of Jewish faith, both new to Christianity. Non-Christians felt opposition with Paul reminding those freshly restored not to serve two Gods but the only true God - Jesus. Paul worked unusual miracles (Acts 19:11), which also caused others to pay attention to the works being done in Christ's name.

In Acts 19:23, a silversmith talks about how Paul's preaching has started to impact their trade and income. The Church is in the midst of a pagan society. Many are turning to Christ and leaving the Temple of Diana. While imprisoned, Paul writes to the Ephesians to remind them that one group is not above or better than the other group. The clashing of the members, Gentile Christians and the Jewish Christians, caused Paul to write to set aside their differences and become one as the Trinity is One.

Cultural Background

The city of Ephesus contained many cultures - Jewish, Roman, and Greek. According to Acts 19:18-19, many former magicians turned from their ways and openly confessed and burned their books in sight of all to see. The value of the burned books totaled fifty thousand pieces of silver. In Acts 19:26-29, there is such dissent among the Ephesians, with Paul turning many away from the pagan worship of Diana that it causes discord. The decrease in worshipping Diana began to affect the livelihood of many, and it became an issue. The screaming out how great the goddess Diana is in Ephesians starts

⁴ Mark Cartwright, "Temple of Artemis at Ephesus," World History Encyclopedia, accessed March 20, 2022, www.worldhistory.org/Temple_of_Artemis_at_Ephesus.

the tipping point. Due to different backgrounds, there were moments when each group had to unlearn things they were previously taught and begin learning a new way together. There was a great interest in dark magic in Ephesus during this time. Acts 19:35 states that the Ephesians compared the goddess Diana as coming from heaven by Zeus.

Literary Background

For the literary background of this passage, several themes emerge from Ephesians 4:25-32. From the theological viewpoint, the use of the Trinity runs throughout the book. God's plan was important for the Church; Jesus is the cornerstone foundation of the Church, and the Holy Spirit guides the Church. Paul gives a picture of Christ's importance to the Church, having complete authority. No other book of the bible mentions the reference to the Church as much as the Book of Ephesians.

Another critical theme is love. From the Trinity's passion for believers to Paul's love for the Church, we are to love one another. We are not to do specific commands for the passage selected, while there are also particular exhortations of things we are to do or put on. Picking up on the reference to what we are to put off and put on leads one to believe there may be references to clothing - garments that Christians are to wear and not wear. Most of the time, believers dress for the day, depending on what will be done. Christ states that He has taken our lousy clothing, sins, hurts, and grievances, replacing them with new attire, joy, peace, everlasting love, and forgiveness.

Other themes observed are unity and forgiveness. The Church should be one unified body connected and in unison with Christ, Holy Spirit, and God. The Church should not harbor ill-tempered emotions but be willing to forgive each other. The strong

use of pronouns is also worth mentioning, as Paul makes them personal in association with actions believers are to do and not do. Although we are one, we are still individuals who must do what is pleasing in the Lord's sight.

Background

The Epistle of Paul the Apostle to the Ephesians is a letter written to the saints in Ephesus and faithful in Christ Jesus. It is the tenth book in the New Testament, and Paul wrote the fifth of thirteen letters. The tenth book, ten in the Jewish language, "represents a complete congregation, body, or kingdom."⁵ In the fifth letter written by Paul, the number five in Hebrew is "being filled, prepared, and empowered to go forth on whatever mission YHWH has given one to do."⁶ Paul reminds the newly formed Church of the importance of what Christ has done. He speaks of the Triune on several occasions, reminding the saints that there is One God, One Son, and One Holy Spirit. The book, as a whole, reminds the members of salvation.

In a quick overview of Ephesians, Chapter One, Paul lists several ways that we, as children of Christ, are blessed:

⁵ K. Gallagher, "Hebrew Numbers 1-10," Grace in Torah Ministries, June 15, 2015, <https://graceintorah.net/2015/06/15/hebrew-numbers-1-10/>.

⁶ K. Gallagher, "Hebrew Numbers 1-10."

Table 2: Blessings of Christ

Verse	Blessing
1:3	Every spiritual blessing
1:4	Chose us before the foundation of the world - to be holy and without blame
1:5	Adopted as His children
1:6	Grace bestowed upon us
1:7	Redemption through His blood, forgiven
1:8	Wisdom and insight
1:11	Obtained an inheritance
1:13	Seal of the Holy Spirit

Paul closes Chapter one by reminding all that God has made Jesus Christ the head over all things of the Church, His body (Ephesians 1:22-23).

In Chapter Two, Paul describes how God plans to bring Gentiles into the fold. We were dead to sin and were not brought to life through Christ. It was God's great love and mercy that we were made alive (2:4-5). Paul speaks about salvation being a gift from God (2:8). Verses 11-12 Paul talks directly to the Gentiles at odds with their Jewish Christians. Paul again closes out, reminding everyone that Jesus is the chief cornerstone of the foundation.

In Chapter Three, Paul begins to explain the revelation given to him by the Holy Spirit. He reveals that Jewish people were part of the redeeming plan, but now Gentiles

were brought in to share in the redemption. Paul ends this chapter with a prayer for the Church that Christ may dwell in their hearts and be grounded in love (4:17-21).

Chapter Four will be explained last, as this passage supports the biblical foundation for this Chapter. Chapter Five begins with how children of God should imitate and walk in love (5:1-2). Paul instructs the Ephesians to leave the worldly ways behind them, stop standing in the middle, and be all in for Christ. Children of the light should exhibit the fruit of the Spirit (5:9). He ends the chapter on submission, as Christ loves the Church as He is the Head of the Church. Chapter Six opens with an understanding of being obedient and treating one another with respect. Starting in verses fourteen through twenty, he discusses the importance of the armor of God. Paul closes out the Ephesians letter with a prayer.

Chapter Four centers around the Church being in unity with one another, and the Church is in harmony with the Father, Son, and Holy Spirit. Any unholy characteristics cause the Church to be out of unity with the Godhead (4:3). Paul reminds the Ephesians that there is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father (4:4-6). Believers and children of Christ must share in the same - making us one. Paul reminds them that they are to have humility, gentleness, and patience, bearing one another with love (4:2). One group is no better or loved more than the other. In Christ, all are equal. Verse 11 describes the gifts that Christ has given the Church, apostles, prophets, evangelists, pastors, and teachers—five talents to empower the Church with its mission from God. In Verses 14-16, Christians must grow to maturity.

Mature in the Word, believers should speak love to one another and get along. The Ephesians were at odds with each other. Having different backgrounds - Jews were

brought up to observe and act a certain way, whereas Gentiles were thought to act like anything. Paul needed them to see that they should be cooperating. The division in Ephesians, Gentiles versus Jews, was causing this unity to be broken. Jewish members had more training - there is a history of Yahweh, a maturity level they thought made them superior. Being new Christians puts both on the same level. In Verses 17-24, Paul describes non-Christians (17-19) and the Christian act according to ways taught (20-24). Christians are taught one Spirit, one Son, one Baptism, one Faith, one Body, one God, and one Father (4:4-6).

Exegesis

The passage selected for this project is from the fourth chapter, verses twenty-five through thirty-two. The outline for this exegesis: I) Speak Truth (4:25); II) Restrain-Control your Anger (4:26-27); III) Service over Stealing (4:28); IV) Corrupt Communication/Christ-like communication (4:29); V) Breaking the heart of God (4:30); VI) Negative/Positive Characteristics (4:31-32).

Speak Truth

Paul starts with Christians having the right attitude toward others. Ephesians 4:25: “So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another.” This verse is in response to Paul, in the previous verses, reminding the Ephesians to put off the old self (sin) in 4:22 and to put on the new self (Christ's creation) in 4:24.

The term falsehood has an article and looks back to the cunningness and deceit of the wayward life described in verses seventeen through nineteen⁷. According to Strong's concordance, the Greek translation for falsehood is *pseudos*.⁸ Believers are to avoid falsehood or speaking lies. An example can be found in John 8:44, where Jesus says that the devil does not stand in the truth – he is a liar and a murderer. On the positive side, Zechariah 8:16 recounts things that should be done – speak the truth. There is such an emphasis on speaking the truth that Ephesians breaks it down further. Ephesians 1:13- we heard the word of truth; 4:15 – speak the truth in love; 4:21 – the truth is in Jesus; 6:14 – part of our spiritual armor is the belt of truth. In 2 Corinthians 4:2, we are reminded not to handle the word of God deceitfully but by manifestation of the truth. Matthew 5:37 says to let our "yes" be yes and our "no" be no - we are not to bend our words to one another. For if we are a new creation in Christ, the Old Testament tells us God does not lie – He is a God of truth, Numbers 23:19. The New Testament confirms in Hebrew 6:18 that it is impossible for God to lie.

Paul was adamant about the two groups coming together as one, reminding them throughout the book of Ephesians that they are members of one another. He reminds them in 1:22-23 that God has put the church, the body of Christ, under Jesus to be one. In 2:16, we are one body; in 3:6, there is no separation between Gentile and Jew; all are heirs, one body. Further, in 4:4, Paul again states that we are one body, 4:11-12 – we have some that would assume a leadership role, but we are still one body, and 4:15-16 –

⁷ Darnell L. Bock, *Ephesians: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2019), 73.

⁸ James Strong, "Greek Lexicon: G5579 (Pseudos) Bible Hub. accessed January 31, 2022. <https://biblehub.com/greek/5579.htm>.

speaking the truth in love, one whole body joined together. Likewise, Romans 12:4-5 speaks to the church's many members; we do not have the same function, but we are all one body. If we do something to one, we have done it to all, including ourselves. Neighbors share in the same community, but members of the body of Christ belong to each other in an organic and necessary way.⁹

Paul explores “truth” as rooted in the person of Jesus and thus a crucial aspect of believers’ participation in Christ’s life.¹⁰ Paul starts the list of things Christians should no longer have in their attire. Nothing breaks trust between individuals more than lying or being lied to by another person. As we are all one body, one lie affects the entire body. Falsehoods include half-truths, sparing feelings, or leading someone to think something is confirmed by a person's non-verbal cues. Being of one body, Christians are constantly interwoven with the same beliefs. We are always around a world that lies for the sake of entertainment.

Margaret MacDonald explains that falsehood “breaks down community solidarity.”¹¹ A lack of trust in someone part of the family can damage a person's emotional well-being. This type of action can easily hinder the members and the overall church. If we speak the truth to our neighbors, we must do so in love. Thoughtless message delivery can cause tension if it is not delivered appropriately. This passage is

⁹ Constantine R. Campbell, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: Wm B. Eerdmans Publishing, 2023), 185

¹⁰ Lynn H. Cohick, *The Letter to the Ephesians*, New International Commentary on the New Testament (Chicago, IL: Wm B. Eerdmans Publishing, 2020), 158.

¹¹ Margaret MacDonald, *Sacra Pagina: Colossians and Ephesians*, ed. Daniel J. Harrington (Collegeville, MN: Liturgical Press, 2008), 372.

deeply theological, as it draws on God's redemption plan to create a people whose character reflects their Lord.¹²

Restrain – Control Your Anger

Ephesians 4:26-27: "Be angry but do not sin, do not let the sundown on your anger." Being mad at things that are displeasing to God is righteous anger - as in the case of Jesus turning over the tables inside the temple court due to the unethical practices of the money changers. That is considered righteous anger. The instructions permit believers to express such righteous anger but command it.¹³ Anger that causes a person to think or act upon revenge is not the anger we are to have as Christians. Anger must be handled with care.¹⁴ Anger is an emotion that is sometimes hard to control but something that a child of God must work on. We must not let it consume our hearts. Anger provokes rage and wrath.

A stern warning is given to the Ephesians by Paul - not to let the sun go down on our anger. If something has caused a person to be angry, quickly look at the root of what is irritating and be sure to deal with it appropriately so the anger does not linger too long and becomes baggage being carried around. We must resolve the issue quickly, so we only think on it briefly. There is a kind of anger that is legitimate, but letting it simmer is what Paul urges the Ephesians to avoid.¹⁵

¹² Cohick, *The Letter to the Ephesians*, 158.

¹³ Campbell, *The Letter to the Ephesians*, 186.

¹⁴ Campbell, *The Letter to the Ephesians*, 186.

¹⁵ Bock, *Ephesians: An Introduction and Commentary*, 74.

Psalm 4, a Psalm of David, reminds believers to be angry but not sin. Anger that causes one to seek revenge or produces bodily harm is anger, which Paul references. In these situations, Christians should bring the situation to God to handle. James 1:19-20 states to be swift to hear, slow to speak, and slow to wrath. Wrath does not produce the righteousness of God. As a reflection of Christ, destructive anger dishonors God. This type of anger is self-focused and caused by the individual's ego being involved. Matthew 5:22 warns that Jesus says whoever is angry with his brother without a cause shall be in danger of judgment. Parorgismos (Provocation) refers to being provoked to an angry response.¹⁶

On the other spectrum, anger can be described as righteous anger, that is, anger against evil, such as something against the glory of God or someone being mistreated. Romans 12:14 says we are to bless those who persecute us; do not curse. Therefore, be angry, righteous anger only; anything unrighteous, turn it over to the Lord. In the Old Testament, Deuteronomy 32:35, and the New Testament, Romans 12:19 state that vengeance is His. We do not need to assist; He has it covered.

Ephesians 4:27 – “and do not make room for the devil.” The devil’s “opportunity” to be avoided is literally “a place,” which NIV takes as “a foothold.”¹⁷ Anger keeps believers captive and gives the devil an entryway to cause more havoc and attempt to control our emotions and lives. Do not leave the door open or let the devil destroy the member's peace of mind. Although individuals may think they are not harming themselves, we must remember that the devil is walking around to see whom he can

¹⁶ Brock, *Ephesians: An Introduction and Commentary*, 74.

¹⁷ Campbell, *The Letter to the Ephesians*, 187.

destroy and take hold of in a moment. The devil is presented as a threat to believers, who schemes against them but who can effectively be resisted by donning the full armor of God (6:11).¹⁸

What was the purpose behind this warning? John 8:44 states that the devil is a liar and murderer. Verse 26 and verse 27 are connected, indicating that if the previous happens, then the second will occur. We are constantly replaying the scene from the incident that helps us grow angry, slowly turning it into wrath, slander, and malice. In 1 Peter 5:8, we are told the devil walks around looking to see whom he may devour; letting anger remain takes the focus off of Christ and makes room for the devil, and once he has made room, he attempts to take a stronghold.

Going back to the old self, 4:22, being corrupt and deluded by its lust – we were controlled by the devil's stronghold of deceit. As a new self, 4:24, we are to delight in the truth. How do we protect against this foothold? Turn that unrighteous anger over to Jesus. In the same book, Chapter Six contends to be clothed in the whole armor of God. In 6:16, our shield of faith helps us quench the fiery darts. Those darts are stopped by the shield protecting our hearts and minds.

Service over Stealing

Ephesians 4:28: “Thieves must give up stealing instead, let them labor, and work honestly with their own hands to have something to share with the needy.” What is stealing? Stealing is taking something that belongs to someone else without permission.

¹⁸ Campbell, *The Letter to the Ephesians*, 187.

As part of the Ten Commandments, Exodus 20:15, we are not to steal. Rather than taking what is not ours, we should give what is ours to those who need it.¹⁹

Stealing has repercussions – if caught, one has to make restitution and pay more than what was stolen. The verse is a commandment to stop stealing (old self) and work to share with those in need (new self). Do not take things is a simple lesson taught in our early years of development. We should not take things that do not belong to us. We should use our hands and brains to work on something that gives God glory and gives to those in need. We live in a society where stealing is common, such as scammer devices at gas pumps and ATMs—individuals calling to steal personal information to steal money. The opposite of stealing is working - as Christians, we develop work ethics pleasing to God.

Reasons can vary as to why some steal – lack of compassion, greed, or to meet a simple need, hunger. Regardless, the Word of God speaks against stealing for any reason. Proverbs 6:30-31, if someone steals due to hunger, the person must still repay sevenfold. The verse wants us to change our mindset that we must work to help those in need, not ourselves. 2nd Thessalonians 3:10-11 reminds us that if anyone does not work, he shall not eat. 1 Timothy 5:8, if anyone does not provide for self, has denied the faith and is worse than an unbeliever.

God is incredible in converting a thief to one that will work, not only to provide for themselves but to work and give to those in need. 1 John 3:17, if anyone sees his brother in need but has no pity on him, how can the love of God be in him? We are

¹⁹ Mark D. Roberts, *Ephesians: The Story of God Bible Commentary*, eds. Tremper Longman III and Scot McKnight (Grand Rapids, MI: Zondervan, 2016), 154.

working to serve others. Work is valuable not just because it makes charity possible for the poor but also because it can do good.²⁰ Paul reminds the Ephesians, in 4:1, to walk in the calling we have been called – humility, gentleness, patience, and bearing one another in love. Hebrews 13:5-6 – we are to be content; he will never leave or forsake us. The Lord is my helper. Philippians 4:19 reminds us that God will supply all our needs according to His riches – there is no need to steal in the new life. Thus, we work not only because it allows us to help the needy but also because doing good work is central to our reason for living.²¹

Corrupt Communication versus Christ-like Communication

Ephesians 4:29: “Let no evil talk come out of your mouths, but only what helps build up, as there is need, so that your words may give grace to those who hear.” This verse continues the familiar pattern of moral exhortation, beginning with the negative before moving to the positive.²² Most individuals were raised with the expression if one cannot say anything good, do not say anything. Paul encourages the Ephesians to use their speech to build up one another. What comes out of our mouths has consequences and can be unpleasant to God. We were reminded earlier in verse twenty-five not to lie; again, Paul emphasizes that we are to watch our manner of speaking. Speech is to be

²⁰ Roberts, *Ephesians*, 154.

²¹ Roberts, *Ephesians*, 155.

²² Roberts, *Ephesians*, 155.

delivered lovingly, to build up each other, encouraging one another with kind words.

Speech is a gift and has power.²³

Proverbs 18:21 says that life and death are in the power of the tongue. Words can physically, emotionally, and spiritually affect a person. Saying what is good is similar to speaking the truth.²⁴ We can build up as well as tear a person down. Hurt people hurt people – we say things to get back at someone who has hurt us. James 3:8-10 says, we bless God and curse people, people made in the image of God. These things ought not to be so. What is in the heart eventually comes out of the mouth. The new man is to have a changed heart and mind, new behavior, and mouth – a transformation has occurred. A person's speech gives way to their spiritual condition, Matthew 12:33-37. We are to encourage those with faith challenges by strengthening them in their walk. Psalm 141:3 asks the Lord to set a guard over the mouth and a door over the lips. We are to use gracious, upbuilding words to glorify God.

Breaking the Heart of God

Ephesians 4:30: “And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.” Paul gives a stern reminder. God’s Spirit within us can be disappointed and saddened by carelessness and lack of response, just as the right response can bring “joy in heaven.”²⁵ Paul reminds believers earlier in Ephesians 1:13-14 that we were sealed with the Holy Spirit until the redemption of the

²³ Bock, *Ephesians: An Introduction and Commentary*, 76.

²⁴ Roberts, *Ephesians*, 155.

²⁵ Thomas B. Slater. *Ephesians*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing Company: 2012), 120.

purchased possession. The Holy Spirit is a person and has emotions. One can only grieve a person, and our misdeeds grieve God, who has come to indwell us individually and corporately by his Spirit.²⁶ What a terrible feeling if we continue to disobey and go against what the Holy Spirit tells us to do. The Spirit nurtures and empowers the Christian community.²⁷ Although the Holy Spirit will be with us, losing His presence of guiding and speaking, providing comfort, and revealing wisdom is a chance we should not want to gamble. The destruction of that community grieves the Spirit and splinters the group that the Spirit has sealed for salvation.²⁸

Our allegiance to God should make us sensitive to not grieving the Spirit He sent and who has marked us for redemption.²⁹ Chapter one of Ephesians, the Holy Spirit keeps us to our inheritance. To grieve the Holy Spirit is to turn the Holy Spirit to discipline us. How we live our lives determines how the Holy Spirit will deal with us. Those things mentioned earlier, grieving the Holy Spirit, falsehood, being angry (sinful), stealing, and speaking corruptly, are admonished by Paul.

We are marked with a seal. What is the seal? Ephesians 1:13-14, hearing the word of truth, the gospel of our salvation, having believed we were sealed with the Holy Spirit of promise, which guarantees our inheritance. Here, the sealing is a means of protecting the community from disruption.³⁰ The work of the Holy Spirit is to keep us holy. Hebrews 12:14 says, we are to pursue peace with all people and holiness, without which

²⁶ Campbell, *The Letter to the Ephesians*, 190.

²⁷ Slater, *Ephesians*, 120.

²⁸ Slater, *Ephesians*, 120.

²⁹ Bock, *Ephesians: An Introduction and Commentary*, 76.

³⁰ Slater, *Ephesians*, 120.

no one will see the Lord. 2nd Thessalonians 2:13 says God, from the beginning, chose us for salvation through sanctification by the Spirit and belief in the truth. Further evidence is given in Ephesians 2:22, we are being built together for a dwelling place of God in the Spirit; Ephesians 3:14-19, we are to be strengthened in power, to comprehend the breadth, length, height, and depth of Christ's love; and Ephesians 4:1-3, we are to maintain the unity of the Spirit in the bond of peace.

Negative and Positive Characteristics

Ephesians 4:31: "Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice." Paul gives a list of worldly characteristics, the old self, that should not be in the body of Christ. Another group of emotions occupies the heart, pushing out love and giving place to the devil. The devil's mode is retaliation. This also grieves the Holy Spirit. Paul lists six offensive traits that should be removed. The number six is the symbol of man and the manifestation of sin. Six emotions that can cause damage to keep the church in disunity with the Father, Son, and Holy Spirit. Bitterness is a disappointment. Bitterness is a spirit soured by adverse providence.³¹ It is often directed at people, but at heart, it is resentment against God.³² Wrath is anger that overflows, either into sullen hostility or brawling, uncontrolled "anger."³³ Wrangling is arguing; slander is talking about someone's character behind their back and not face to face; malice is the intention to do someone harm.

³¹ Ian Hamilton, *Ephesians*, The Lectio Continua Exposition Commentary on the New Testament, eds. Joel Beeke and Jon Payne (Grand Rapids, MI: Reformation Heritage Books, 2017), 121.

³² Hamilton, *Ephesians*, 121.

³³ Hamilton, *Ephesians*, 121.

The text commands Christians to put these emotions away. No trace of malice in any form belongs to the lifestyle of those “created according to God, in true righteousness and holiness.”³⁴ Proverbs 15:18 tells us that a wrathful man stirs up strife, and Proverbs 29:22 states that an angry man stirs up strife, and a furious man abounds in transgression. Colossians 3:18 reminds us to put off all this anger, wrath, malice, slander, and abusive language from our mouths.

Ephesians 4: 32: “And be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.” The perfect model of forgiveness is presented to members of the church. Paul tells the Ephesians how they should put on the proper attitude to keep unity in the church. The number three can represent harmony, and this verse lists three perspectives that will cause peace. A specific emphasis on forgiving wrongs and seeking reconciliation is frequently present in ethical instruction, especially in instruction given to siblings or promoted among kin or fictive kinship groups, which adds to the likelihood that this is Paul’s primary focus here as well.³⁵

Moreover, Paul gives the Ephesians three commandments – be kind, be tenderhearted, and forgive. To be unforgiving binds us to the old self and grieves the Lord. If we are unforgiving, the Lord will not forgive us. Holding on to unforgiveness separates us from God. Matthew 18:21-35 gives us the parable of the unforgiving servant. One servant owed more than he could repay in one lifetime, but the master extended mercy and forgave the servant. The same servant was owed money from another servant,

³⁴ Hamilton, *Ephesians*, 121.

³⁵ David Arthur deSilva, *Ephesians*, New Cambridge Bible Commentary (Cambridge, UK: Cambridge University Press, 2022), 247.

and he showed no mercy and had the individual thrown in jail. The master finds out, becomes angry (righteous anger), and deals with the unforgiving servant.

1 Peter 4:8 states that fervent love for one another, for love, covers a multitude of sins. We are to love all, regardless of the wrong done to us. Psalm 103:10 states that He does not treat us as our sins deserve or repay us according to our iniquities. We are to pray sincerely to God to move on their heart and remove that hurt from us. We are set a fallen member back on the right path, Galatians 6:1.

Matthew 18:21-22 tells us there is no set number of times to forgive a person. Has the new man replaced the old self? We are to be transformed by Christ. 2 Corinthians 13:5 tells us to examine ourselves, test ourselves, and know ourselves to know if Jesus Christ is in us. If not, we are disqualified. If He is, we are quick to be kind, tenderhearted, and willing to forgive.

Matthew 6, the Lord's prayer, verse 12, we are asking God to forgive our sins, while we forgive others. Verse 14 also states that our heavenly Father forgives us if we forgive others. The most remarkable example of forgiveness is that while Christ was taking upon Himself all manner of anger, slander, bitterness, wrath, wrangling, and malice, He was kind, tenderhearted, and forgiving. He asked, "Father, forgive them; they do not know what they do."

Application to Modern Christians

The Ephesians had issues trying to work together, and their story is not too far off from what Christians deal with in modern society. The message Paul is telling Christians to put off the old worldly views of society and remain clothed in the characteristics of

that which has been given to us through Christ. We must maintain the unity in the Church and the agreement with God, the Father, Son, and Holy Spirit. We need to learn to restrain the selfish way of thinking. Paul provides wisdom and encouraging words spoken to the Ephesian populations. Those exact words can remind believers that we must also follow the advice given. For church leaders, the best way to deal with internal conflict within the body of Christ is for those in charge to follow the model Paul laid out for the Church to remain in unity with the Trinity.

Christians are to handle disagreements or conflicts differently from how the world resolves them. Learning how to deal with differences shows growth in maturity. Combining the negative with positive actions aligns with the plan God has established for His Church. This manner shows that Christ lives in us, and we live to glorify the Lord. It is equally important to remember that leaders and individuals are not perfect that if we stray from what we are called to do, we must be quick to return ourselves or members to the path that brings glory to Christ.

A manual or guide for the Church is a beneficial and resourceful tool. Looking at what has caused us or the person to become upset is a great place to start. Taking the appropriate steps to assess what is causing the disturbance- was something done, or is this a perceived or misunderstood communication? Following the do-not listed in verses 25 through 32 will help relieve a great deal of grief. The leader must remember to do and act upon the put-on items Paul mentioned to keep peace and unity intact. The items in the put-off category spill the rottenness from our hearts, and we must guard our hearts and let only positive actions reside there. Using the passage from this book can help develop a guide for leaders in dealing with and stopping destructive behavior toward the Church

and its members. If applied correctly, this may reduce the number of members that leave the Church over disagreements and prevent those who are provokers from causing more strife in the Church.

Conclusion

At the beginning of this Chapter, several questions were asked: How can one move on from something that dramatically affects someone without wanting to exact revenge? What was the issue at Ephesus that would cause Apostle Paul to write them? What conflict were the people of Ephesus dealing with at the moment? Why was the offense occurring? Would this epistle solve the problem? How are these issues relevant to the Church in present times? Are there tips here that can help leaders of the Church squash unholy disagreements? How can this passage assist leaders in keeping the members and the Church as a whole together on one accord? Moving on from something that has caused a dramatic effect, we must remember first to have a spirit of forgiveness in our hearts. It is okay to be angry at the action, but remember not to dwell on the offense and not allow the devil to worsen the situation. Respond as Jesus would respond.

The issue at Ephesus was one group thought they were better than the other and focused on their struggles, fighting the temptation to straddle both sides, the old self and the new creature in Christ. Accepting someone different from themselves was also a stumbling block in staying peaceful among the church family. Learning to leave self and think of a group mentality also proved to be an issue at Ephesus. The offense occurred when Paul was away from the Ephesians, and they were dealing with the issues around them, trying to combine two cultures to accept each other and leave the old self behind.

The epistle gave the members a reminder sent with genuine love and concern to help get them back on track to being unified with the Trinity. In this letter, the Ephesians were reminded that they were a particular group selected to be the Church of Christ.

The issues of the Ephesian Church are relevant to the modern Church. Many members of the Church are affected by some of the leadership's decision to continue to ignore issues. We sometimes lose focus on the role of the Church. The solution should not be solely on the pastor, as Paul addresses the Church. The pastor should have a team of capable leaders assigned to handle issues that arise in the Church. Dealing with the problem quickly should be done to get things under control. Being of one body, if the issue is not dealt with quickly, it could begin to affect other areas of the Church, or if the member is not dealt with, they can spread turmoil among other members.

The selected passage has given several critical items to remove and deal with issues promptly. Instead of lying, tell the truth; Christians can be angry but not to the point it causes us to sin. Christians should not ignore the offense or give place to the devil. Christians are not to steal but to work for things and help those in need. Christians are not to tear down the family of believers in Christ but to speak in ways to build up one another. Christians are not to grieve the Holy Spirit but put away all bitterness, wrath, anger, and wrangling, slander together with malice. Finally, Christians are to be kind to one another, tenderhearted, and forgive one another as God in Christ forgave us.

Leaders can keep the Church unified by being excellent examples for others to see. The goal is not to be afraid to deal with a problem as soon as it arises and not let it linger on until it is not widespread. Leaders must be willing and able to deal with the old self that has appeared in the congregations. Our speech is to be honest and truthful about

the situation while delivering the resolution peacefully. Following the conflict resolution that Paul has laid out will lead to a result that is going to bring about positive changes.

Leaders must remember not to lose control, to be willing to listen with open ears, and not instigate the issue further.

Entering a meeting with a forgiving heart will go a long way as we strive to keep the Church in unity. Resolving conflict is not easy because we are humans, and emotions tend to run heavy when dealing with others who may hold personal values from ours, but the key we should be focused on is that God created the Church, and Jesus has all matters under His feet, with the Holy Spirit providing the peace and joy needed to deal with any situation. The key takeaway is that we are members of one another, and what bothers one sister or brother in Christ bothers all.

CHAPTER THREE

HISTORICAL FOUNDATIONS

During challenging times, leaders are looked upon to guide and how to deal with and overcome a situation. Leaders often help members focus on finding a solution to an issue. Leaders in the church usually lead outside the church to help organize the community to lead a movement against a social ill that threatens or causes social injustice towards a group of individuals. Leadership in the church and business world is mainly seen in a male-dominated environment. Black women within and outside their race were not considered leaders or relevant beings during the late nineteenth century. During this period, women, black and white, were not regarded as suitable leaders in society. Angela Davis, in her book *Women, Race & Class*, argues, "Since slave women were classified as "breeders" as opposed to "mothers," their infant children could be sold away from them like calves from cows."¹ One group that is still and most overlooked in leadership roles is black females. In most churches, especially black churches, "Women are the backbone of the church."²

This chapter will focus on The Black Women's Club Movement that occurred between 1890 and 1920. I will examine how these clubs, run by educated northern upper-

¹ Angela Y. Davis, *Women, Race & Class* (New York, NY: Random House, 2011), 9.

² Ann Braude, *Sisters and Saints: Women and American Religion* (Oxford, UK: Oxford University Press, 2008), 1.

middle-class black women, organized and provided valuable resources to help uplift a community, ignite a voice for the unspoken, and most of all, create a close sisterhood of black women that challenged society in a time that was not willing to treat them as equals. The chapter will also look at 1) the relationship between their involvement of leadership with the Black Women's Club Movement and leadership in the church, 2) in dealing with not growing weary in doing God's work, 3) the blessedness of unity - getting more done when on one accord; 4) enduring test and trails to accomplish the mission; 5) working with what God has given you and how it will require you to use it; 6) working without guidance causing a downward spiral; 7) doing a thing for the good of the people, not-self.

The club movement helped inspire groups of women who would become leaders in a campaign that would impact their community and bring awareness to society. As leaders, they combated issues facing the church and outside the church. During this period, several tumultuous events occurred, such as the formation of the Ku Klux Klan, voter intimidation, lynching, the Civil Rights Act of 1875, and the court case Plessy versus Ferguson.

During this period, women fulfilled their calling to be more than just housewives, mothers, or caregivers. In her article, "Early Community Work of Black Club Women," Gerda Lerner states, "Black women organized at first on a local, later on, a state and national level, to undertake educational, philanthropic and welfare activities."³ Black women were speaking out and letting their voices be heard. While speaking out – they

³ Gerda Lerner, "Early Community Work of Black Club Women," *The Journal of Negro History* 59, no. 2 (1974), 158-167.

learned they had something important to say, and others started to take notice of the message these clubs were sending. This movement helped lead to some social reforms and spread the truth about an ugly act committed against a race that was ready to be heard and take a stance on their right to be an equal citizen in a country supported by their hard work and determination.

Black Women's Club Movement

After slavery ended and during the reconstruction period, several new issues emerged in this new era of freed individuals. In the words of James Baldwin, "Not everything that is faced can be changed, but nothing can be changed until it is faced."⁴ With the changes occurring in the late nineteenth century, being freed came with a new set of rules and the same agonizing pain of being hated by another race due to one's skin color. Ignoring what was happening did not help the problem or fix it. It would take the movement of Black women and their clubs to start a change that would improve and bring attention to Black Americans struggle.

Audrey McCluskey, in her book *A Forgotten Sisterhood: Pioneering Black Women Educators and Activists in the Jim Crow South*, contends, "The strong hopes of Reconstruction embodied the aspirations of the formerly enslaved but were dashed by equally strong and repressive measures meant to contain them."⁵ Adjusting to this new environment helped introduce a new group of leaders within the church who had little to

⁴ Susan Ratcliffe, *Oxford Essential Quotations*, 5th ed. (Oxford: Oxford University Press, 2017), <https://www.oxfordreference.com/display/10.1093/acref/9780191843730.001.0001/q-oro-ed5-00000730>

⁵ Audrey Thomas McCluskey, *A Forgotten Sisterhood: Pioneering Black Women Educators and Activists in the Jim Crow South* (Lanham, MD: Rowman & Littlefield, 2014), 11.

no voice within the four walls of the building. A unique voice was entering the political arena scene to inform the world about the injustices occurring among the Black race. For the newly freed slaves, "there were restrictions on every aspect of their lives, including where and how they lived, worked, and even died."⁶ To answer a call, for many were overlooked and underrepresented. The call was the start of the black women's club movement. Many clubs and organizations formed in the church; these clubs began to pour into the community.

Not Growing Weary – We Will Reap

Galatians 6:9 (NRSV) states, "So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up." Leaders in the church are constantly referring to disputes, members falling off the path of righteousness, and creating unity in the church - starts in the church. When trying to get to the root of the problem - some problems in the church are brought from the outside environment and become a focal point inside the church. To correct an internal problem, leaders must look at all angles and see the big picture. Sometimes, it calls for leaders to address an outside issue to continue the unity inside the church.

The Black Women's Club movement occurred in the nineteenth century from 1890 to 1920. Many black American women were finding their voices to create better environments for their community, including housing, teaching, cleaning, healthcare, and informing others of the lynching occurring in America. In the book *Sick and Tired of*

⁶ McCluskey, *A Forgotten Sisterhood*, 11.

Being Sick and Tired, Susan Smith argues, “Black public health work was carried out by midwives, teachers, home demonstration agents, sorority and club women, nurses, and a few dentists and physicians.”⁷ Women leaders filled as many occupations as possible and were able to reach out to the community to address some of the issues that ailed their society. Many of the Back Women's Club members worked with White Women Clubs in the interest of all women gaining equality with their male counterparts. Out of this joint membership, the appeal to help the black community fell mainly on the women's club black members, causing many black women to break off and form their own women's club. Through these clubs, schools were opened for black students, professional training programs were created, and elder care and medical resources for communities denied by white hospitals, were addressed. Other items addressed by the black women's club were lynching, domestic violence, and the rape of black women.

Instead of giving up and returning to a former way of life, these clubs took off with momentum, causing America to notice that they were a force on their own and spanning leaders to rise among their clubs to go on and shape American History. Leaders often encourage others not to give up and keep pressing forward in the church. Through that, encouragement and support - whether mental or physical- helped keep the members and leaders gelled and respect one another. One member does not succeed without the other. Doing good work is sometimes hard work in the Spirit, and not doing the cause of self-glory - will bear fruit in which all can partake in the bounty. Being diligent leaders

⁷ Susan L. Smith, *Sick and Tired of Being Sick and Tired: Black Women's Health Activism in America, 1890-1950* (Philadelphia, PA: University of Pennsylvania Press, 1995), 18.

when there is a constant force seeking to see you fail takes a strong attitude and strength to continue.

Blessedness of Unity

Psalm 133:1, "How good and pleasant it is when God's people live together in unity." Although these clubs were spread throughout the United States, many of the heads of these organizations worked closely with other clubs to help unify the club's involvement in creating social justice awareness. God's leaders are not only responsible for walking with God and leading His flock, but more importantly, they are endowed by the Holy Spirit to work together to show a united front and help encourage its members to do the same. Leaders are encouraged to love one another, counsel one another, support one another, and serve. McCluskey claims, "There were close personal friendships among these women, who shared memberships in some of the same organizations."⁸ These women proved that they could do that and continue to move towards gaining equality one small step at a time. Some of the most notable clubs I will examine in this Chapter include the Woman's Era Club, the National Association of Colored Women (NACW), and the First National Conference of the Colored Women of America.

The Woman's Era Club was based in Boston. The Woman's Era Club was "a club primarily for Black women."⁹ It afforded the community an awareness of self-improvement and issues concerning the black community. The club's motto was: "Make

⁸ McCluskey, *A Forgotten Sisterhood*, 913.

⁹ "Josephine St. Pierre Ruffin," National Park Service, accessed May 5, 2022, <https://www.nps.gov/people/josephine-st-pierre-ruffin.html>.

the World Better."¹⁰ The women made it a personal goal to make every initiative result in a positive impact on the community.

The First National Conference of the Colored Women of America was organized in response to a letter by John W. Jacks about Black women. In *The Bay State Banner*, Anthony Neal writes, "Jacks' libelous letter to Florence Balgarnie, in which he denigrated black women as prostitutes, liars, and thieves, and disparaged white women who championed antilynching reforms."¹¹ The conference was to bring African American women together to discuss the remarks of the letter and dispel the negative and untrue comments. During a session of the conference, Ms. Ruffin's speech included the following remarks:

The training of our children, opening for boys and girls, how they can be prepared for occupations and occupations may be found or opened for them, what we especially can do in the moral education of the race with which we are identified, our mental elevations and physical development, the home training it is necessary to give our children in order to prepare them to meet the peculiar conditions in which they shall find themselves, and how to make the most of our own, to some extent, limited opportunities.¹²

The last part of her evening speech included why she held a conference for African American women - "to change the dominant perception that black women were generally ignorant and immoral and to disprove those "unjust and unholy charges."¹³

¹⁰ Kaitlin Woods, "'Make the World Better': The Woman's Era Club of Boston," National Park Service, accessed May 5, 2022, https://nps.gov/articles/womans-era-club.htm#_ftnrefl.

¹¹ Anthony W. Neal, "Josephine St. Pierre Ruffin: A pioneer in the black women's club movement," *The Bay State Banner*, February 3, 2016, <https://www.baystatebanner.com/2016/02/03/josephine-st-pierre-ruffin-a-pioneer-in-the-black-womens-club-movement/>.

¹² Neal, "Josephine St. Pierre Ruffin."

¹³ Neal, "Josephine St. Pierre Ruffin."

The National Association of Colored Women (NACW) was established in 1896. McCluskey claims, "The NACW was the first national organization of African Americans, enlisted women educators, activists, and social reformers in this effort."¹⁴ In its establishment, the organization "united the three largest of these and over a hundred local women's clubs."¹⁵ Ida B. Wells' crusade against lynching became a powerful platform for the National Association of Colored Women. Through a need to call attention to a problem that affected all black women, a leader rose to gather members to address an issue that was common and repetitive during that period. The organization and members stepped up to make sure the conference took place, and individuals worked together in unity to pull off this historical convention that set black women on a trajectory to be heard while dispelling the untruth about them.

The benefits of working in unity with like-minded individuals increased productivity, as taught in the business world. Jesus prayed that there would be unity among His disciples to operate as though they were in unison like the Father and the Son. The key to overcoming division among members is unity. Showing love and humility to others helps eliminate any friction that may arise. As we are all one family in the body of Christ, we must remember that when one is hurt or harmed - we all are broken and damaged. The Black Women's Club Movement and Church Leadership have the responsibility that if one is down, we must do what we can to ensure that no one is left behind. That unity or oneness keeps us in alignment with the Holy Trinity.

¹⁴ McCluskey, *A Forgotten Sisterhood*, 9.

¹⁴ Lerner, "Early Community Work of Black Club Women," 158.

Enduring Tests and Trials

James 1:12 states, "Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord has promised to those who love Him." Having a conference to discuss charges and prove they are trustworthy can impact an individual's confidence. The message spread about Black women being fought against, and the idea was about to be pushed back as a lie. Black women had to defend their honor while working against other issues, and they began to see that their white sisters were in no hurry to protect them. After the convention, the Black Women's Club designed a plan to show that they were not the definition Mr. Jacks stated.

Doing the will and work of Jesus is sure to impact the believer. From battling with principalities and other spirits, each leader must remember that doing anything for Jesus will bring about some battle from those closest to you to someone outside your circle. The goal is that one must endure and stand firm, dressed in the armor of God, being prepared to expect the unexpected. When we let our guard down, the enemy comes to destroy our confidence, credibility, and peace.

Being a leader sometimes means taking the bad that comes along with the good. This is an important lesson that leaders in modern times need to realize. Some members or another person in leadership can make a disparaging comment, and the words take off, and they begin to have a life of their own. Romans 15:17-18 (NRSV) reminds us, "I urge you, brothers and sisters, to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. For such people do not serve our Lord Christ, but their appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded." We are to count it all joy when we go through trials.

Knowing that we made it through a trial or test encourages the believer to take the next step in the direction of success. No matter how difficult, one must trust Jesus through every step. When we take the next step, it increases our faith and maturity. During this era, many kept their faith in God, and although mistreated, they were motivated to receive their crown.

To Whom Much is Given, Much Will Be Required

Luke 12:48 (NRSV) states, “But the one who did not know and did what deserved a beating will receive a light beating, from everyone to whom much has been given, much will be required, and from the one to whom much has been entrusted, even more will be demanded.” Ida B. Wells, a schoolteacher, “learned newspapers were an excellent way to carry a message of strength to many at once. She was appointed editor of the *Evening Star*.”¹⁶ During her tenure at the *Evening Star*, Ida began writing about racism in the South. Her stories became the voice that was needed. In the book *Let it Shine*, Andrea Pinkey asserts, “Several African-American newspapers reprinted Ida's articles, and soon people came to know Ida by her pen name, Iola.”¹⁷ Ida made sure her readers were aware of the injustice that was occurring. The National Press Association named Ida the “Princess of the Press.”¹⁸ Ida became co-owner of a newspaper company. She continued to write articles that spoke out on the brutality and the differences in treatment between blacks and whites. According to Pinkey, “In March 1892, a brutal lynching of Ida’s friend

¹⁶ Andrea Davis Pinkey, *Let It Shine* (San Diego, CA: Gulliver Books, 2011), 32.

¹⁷ Pinkey, *Let It Shine*, 33.

¹⁸ Pinkey, *Let It Shine*, 33.

Thomas Moss and two other men turned Ida's calling into a crusade."¹⁹ This crusade against lynching sparked Black women's Clubs to take up this as one of their primary causes.

Other essential black women include Anna Julia Cooper, Josephine St. Pierre Ruffin, and Mary Church Terrell. These women were educated and served as teachers. Their leadership skills helped the Women's Black Club Movement advance by spreading the word about the suffering that their community was experiencing through writing in newspapers, some of which were owned by women.

Anna Julia Cooper is a graduate of Oberlin. She was a teacher and member of Alpha Kappa Alpha sorority. "She became an activist, scholar, educator, and club woman who fought for equality in church and society."²⁰ Dr. Cooper used her resources to address black women developing leadership qualities. Josephine St Pierre Ruffin was "called a woman of rare force of character mental alertness and generous impulses."²¹ A graduate of Bowdoin College, she was the publisher of a paper called *Woman's Era*, directed toward Black Women. Mary Church Terrell, president of the National Association of Colored Women, "guided a movement which was formed to support and uplift black women and address the economic and social concerns of the entire community."²² Ms. Terrell was a graduate of Oberlin College and an educator.

¹⁹ Pinkey, *Let It Shine*, 34.

²⁰ Marcia Riggs, *Can I Get a Witness? Prophetic Religious Voices of African American Women. An Anthology* (New York, NY: Orbis Books, 1997), 132.

²¹ "Josephine St. Pierre Ruffin."

²² Riggs, *Can I Get a Witness*, 68.

The media allowed many others to read and become aware of what was happening and, in turn, established clubs in their area that supported these ladies' work. They created leadership structures separate from their white counterparts and raised funds for their causes through their clubs. These clubs helped raise the status of black women in America as a voice. They had something to offer and were taking their people with them to gain a better way of life. Black Women provided the knowledge and instruction on how to move the cause forward. The sisterhood of unity created an atmosphere of women working together for a common reason: leadership traits.

No Guidance – We Fall

Proverbs 11:14 (NRSV) states, “Where there is no guidance, a nation falls, but in an abundance of counselors, there is safety.” In 1867, about 100,000 freed blacks attended school; by 1900, over one point five million were enrolled in school.²³ In the words of Nelson Mandela, “Education is the most powerful weapon which you can use to change the world.”²⁴ This movement caused a fire to burn in the black community, and they could reach each other by guiding the way.

Leaders are looked upon in dark times as the anchor that will steer the ship in the direction it needs to go. These clubs provided an outlet for many black Americans and white Americans to understand the plight of black people. As the Black women's club movement progressed, they needed to be involved with some white suffrage groups.

²³ McCluskey, *A Forgotten Sisterhood*, 9.

²⁴ Susan Ratcliffe, *Oxford Essential Quotations*, 5th ed. (Oxford: Oxford University Press, 2017), <https://www.google.com/search?client=firefox-b-l-d&q=Nelson+Mandela%2C+%E2%80%9CEducation+is+the+most+powerful+weapon+which+you+can+use+to+change+the+world.%E2%80%9D++>

Although they were still discriminated against in the interracial clubs, often having to form their black chapter, they still supported many causes shared by both groups.

No one person knows everything. As leaders, we should seek advice from others. Talking and working with others often provides an opportunity to introduce new ideas and find out if someone else has had the same instance and found a workable solution. God will also point you toward whom you can talk to and use that person to witness or speak a message to you.

Without guidance, one runs the risk of making the same mistake repeatedly. A person not willing to seek advice or listen to the direction of others can also prove to be a mistake. Sometimes, good advice is not pleasing to the ears, but if the advice is from a sincere place, it is wise to listen. The women's leadership focused on empowering their community by knowing what was occurring and organizing programs to assist. Emphasis was also on children, creating a better upbringing and showing the world that black women could be more than wives, mothers, and caregivers.

Do Nothing From Selfish Ambition

Philippians 2:3 (NRSV) says, “Do nothing out of selfish ambition or conceit, but in humility regard others as better than yourselves.” By answering a need for action to better a race of people, the Black Women's Club made significant contributions in calling for the end of criminal injustice committed. It helped to instruct others in the betterment of themselves and their families. Through these clubs, women found their voice among men and a society that did not need them unless it was to serve them personally.

Many women in the black women's clubs were from the middle class. They could have left those not in their income bracket and focused on themselves and their families.

But being a leader, one must be concerned for all. The Spirit of greediness or pride has a way of emerging in some leaders and causes the focus to remain on their interests and how what they accomplish will benefit them. Christ tells us to love our neighbor as we love ourselves. What does this mean? It means that we should put the needs of others before our own needs. Christ teaches that the needs of others are more important than ours. Pursuing this type of mindset leads back to love and humility, leading to unity.

National Association of Colored Women (NACW)

Based on two of the largest Black women clubs, the National Federation of Afro-American Women and The Colored Women's League combined forming the National Association of Colored Women.²⁵ Founded in 1896, the National Association of Colored Women by Mary Church Terrell and other Black women, became the largest federation of local Black women's service clubs.²⁶ This club is still active in present day in thirty-two states, with their motto "Lifting as We Climb."²⁷ The leaders of the organization included Mary Church Terrell, Ida B. Wells, and many others. The leaders of the organization focused on uplifting the African American communities.

The National Association of Colored Women, and the NACW first convention was held in September 1897 at Howard Chapel Congregational Church in Nashville

²⁵ Mary Church Terrell, *A Colored Woman in A White World* (London, England: Humanities Press, 2020), 187.

²⁶ "Lending Hands, Joining Hands." Library of Congress, assessed January 11, 2024, <https://www.loc.gov/exhibitions/join-in-voluntary-associations-in-america/about-this-exhibition/a-nation-of-joiners/lending-hands-joining-hands/national-association-of-colored-womens-clubs/>

²⁷ "Lending Hands, Joining Hands."

Tennessee.²⁸ During the Second Convention held April 14th – 16th, 1899, the organization focused on topics such as the best methods of establishing schools of domestic science, why the National Association of Colored Women should devise means for establishing kindergartens, lynch laws, prison work, and Jim Crow Car Laws.²⁹ The second convention was held in Chicago, Illinois, and had one hundred and forty-five delegates, which was a large number for that time.³⁰

The NACW was organized to fulfill its objective through a support network:

“The structure of the organization facilitated communication: local clubs at the base, then state federations, regional federations, and at the top the national body. Information and influence flowed freely from the bottom to top as well as in the reverse direction.”³¹

The initial work of the NACW expanded as the organization responded to the evolving concerns of women and the needs of all African Americans.³² The first president of the NACW, Mary Eliz Church Terrell (1863-1954), was a freeborn southern woman, the daughter of one of the first black millionairess in the South; she was an educator, public lecture, and social activist into her nineties when she participated in the civil rights movement.³³

²⁸ Rosemary Skinner Keller, and Rosemary Radford Ruether, eds., *Encyclopedia of Women and Religion in North America*, (Bloomington, IN: Indiana University Press, 2006), 869.

²⁹ “Minutes of the Second Convention of the National Association of Colored Women: held at Quinn Chapel, 24th Street and Wasbash Avenue, Chicago, Ill, August 14th, 15th and 16th, 1899,” Library of Congress, assessed January 11, 2024, <https://www.loc.gov/item/91898212/>

³⁰ Terrell, *A Colored Woman in A White World*, 189.

³¹ Keller and Ruether, eds., *Encyclopedia of Women and Religion in North America*, 869.

³² Keller and Ruether, eds., *Encyclopedia of Women and Religion in North America*, 869.

³³ Keller and Ruether, eds., *Encyclopedia of Women and Religion in North America*, 870.

Conclusion

Using ordinary people to do some extraordinary things consists of the hand of God. Being called to a leadership role is one many did not volunteer for, but out of situations occurring, the individual answering the call involves something God has ordained from the beginning of time. As in the church, leaders are to be above reproach and willing to do something for God's glory, to be peacekeepers to keep the church unified and to complete the task God has called us to do.

When a crisis arises, we are tempted to react to emotions rather than look at the problem and respond logically and methodically. The word tells us, "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving, let your request be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." Philippians 4:6-7 NRSV. Christians often struggle with peace that surpasses all understanding. We are called to do something that will not make sense but is pleasing to God. The unseen part of why we are doing it causes the issues. If it does not make sense to us as we are doing it, we should not do it.

Christ has already seen that we will react opposite to what He tells us to do. To fix something internal to the church, we must look outside the four walls to fix what is ailing the church. In these difficult times, a few will rise to the occasion and be the united voice needed to move a nation forward. Such examples include the women mentioned above and some in the Bible, such as Ruth, Mary, and Esther.

Leaders lead. It does not mean that they get everything right. Through a learning process and allowing oneself to learn from mistakes, we become a better version of the leader Jesus called us to be. Being a leader is about serving others and knowing how to encourage and discipline with the right tact so that all involved do not perish or fall by the wayside to become lost. A leader must stay faithful to God and not listen to men or women. A leader should be above reproach and speak boldly of those things representing Christ in a world that has put forth its agenda.

Our role is to show that we are servants of Jesus, able to listen to the concerns of our members while demonstrating empathy and meekness when needed. Being able to listen is not only hearing what the congregation is speaking but listening so one truly understands the issues. A question that can be formed is what this member needs. Being empathic is not always finding a solution for the member but being there as they work through or explain the problem - we must remember that we all hurt when one of us hurts. Building trust with a person is vital as a leader.

A leader must see the big picture. Along with prayer for guidance, they must be able to see a solution and formulate a way to reach that solution. We can become overwhelmed and find it hard to make it materialize, but we must believe that God has not left us to fail if it is His will - away will appear at His divinely appointed time. The Black Women's Club Movement was set during a time that had dire consequences for their actions, causing it to become a life or death situation. These women braved the circumstances before them, unknowingly becoming leaders who held significant contributions to the black race. Their determination and dedication in ensuring that all blacks were being made aware of the crimes against them after being freed still made it a

dangerous area for women to be infusing the rage that many whites were showing towards blacks. They built a community of networking throughout the United States with other Black women clubs and were able to continue to support the betterment of their people. Likewise, leaders in the church are involved in circumstances, such as being the victim of a false rumor or having someone walk off the street showing aggression to members participating in service to uplift the Lord. Sometimes, leaders are put in dangerous situations, but for the greater good of the congregation, it is that selfless love that keeps leaders fighting for the rights of those unable to speak or those who remain unheard because of the color of their skin or their gender.

Christians must learn that our divisions destroy us; we cannot expect anyone else to save us. Just as the women in these clubs united to correct society's ailments, leaders need to unite and work together to address the issues that cause illness in the church. Working as one, creating a unified body, so much more can be accomplished because all members are working as one and are in agreement to move forward as one, each carrying a bit of the load in order to see a common good prevail.

The union of these individual clubs and becoming a bigger club impacted many individuals in their communities and other communities. The power in accomplishing projects and the idea that what they had to say was beginning to have an audience allowed society to start paying attention to their message and inclined members from white women's clubs to seek out members from the black women's clubs to help in other women's causes. The Black Women's Club Movement created a new breed of leaders who were once the silent majority in the church and society. These clubs refused to take no for an answer. They continued to make progress in helping create many programs and

training opportunities, as well as different occupations that opened due to the women who owned newspapers and those who helped pass down a trade that benefited the majority of those involved. It also provided a purpose for black women to be heard nationally. This movement led to the notion that Black women have a voice.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

1 Corinthians states, "But all things should be done decently and in order" (1 Co 14:40). Paul writes to the Corinthians a lesson to followers of Christ. In a leadership position, Paul rebuked the Corinthians for their childish behavior in the congregation. Keeping order is a must within the church – in other words, Paul was stating to do things in a proper sequence and at the right time instead of being impulsive or chaotic. How accurate is that lesson in modern times when Christians still face the same struggles that pegged the church in its infancy? Psalm 133:1 says, "How very good and pleasant it is when kindred live together in unity!" Leaders have a responsibility to make sure unity is kept in the church. Anywhere sin is present, there can be no peace – the two cannot exist in the same space. How can there be peace in the church when sin is present? This Chapter will look at five sections: What is Practical theology; What is Theology of Leadership; Servant Leadership; What does Leadership look like with the Triune; and Reconciliation and Unity.

During challenging times, leaders are looked upon to guide how to deal with conflict and overcome an ungodly situation. How do those in leadership positions respond in a godly manner and not a worldly manner? Leaders should be of one accord and be able to remove their biases if we expect to have a united front in dealing with conflicts that arise in the church. What happens when leadership in the church is not on

one accord? What are the consequences if all members see leaders talking about each other and not to each other? Do bad leaders leave the one lost sheep or lead the rest astray? What are the repercussions for the church when disarrayed and their eyes and hearts have fallen away from Christ? What state is the church in when leaders continue not to address conflicts - this is a sure way to start the infectious spread of disunity and the breakdown of a church.

Mark 3:25 states, “And if a house is divided against itself, that house will not be able to stand.” Not having effective leadership and letting unresolved conflict continue is the same as allowing a wound to fester. It is similar to what was told to the writer by a medical professional when treating a wound. Look for signs of infection. As an amputee, the signs to watch for infection being present in the amputated area are: (1) look for inflammation; (2) any new or increasing pain; (3) is the area of concern warm to touch; (4) is the area swelling; and (5) is there an advancing redness on the area. Those five warning signs can serve as a starting point for leaders in watching the health of the church: (1) are leaders on one accord, and has there been any discussion of a member being offended by another; (2) any back and forth, discussion or nonverbals occurring; (3) are the conflicted parties now using outside voices inside; (4) are there are several individuals involved in the conflict, and cliques are forming; and (5) have members started leaving or not attending church regularly.

Once leadership is on one accord, we can begin to deal with the unresolved conflict in the church. The pastor can focus on leading the flock under the direction of the established vision that God has given to the pastor. This theological study is intended to assist pastors in enabling well-rounded, self-motivated, dependable leaders involved in

the church to deal with conflictual matters effectively. Using the Believers Instructions for Blissful Living Experiences (B.I.B.L.E), we will look at the formation of the word L.E.A.D.E.R.S.H.I.P, Love Everyone And Dispose of Evil, Reduce Shaming, Hating, and Imprisoning People.

Practical Theology

There are several definitions of what makes up Practical Theology. Many theologians have given input on the various definitions of practical theology. This Chapter will examine definitions of practical theology by Stephen Pattison and James Woodward, Wilhelm Gräb, and Don Browning. In a previous course, Introduction to Theology, practical theology was defined as, “at the heart, practical theology is this critical reflection upon the actions of the church in the light of the gospel and the Christian tradition.”¹ Stephen Pattison and James Woodward define Practical theology as “a place where religious belief, tradition, and practice meet contemporary experiences, questions, and actions and conducts dialogue that is mutually enriching, intellectually critical, and practically transforming.”² Wilhelm Gräb notes in the *Brief Outline of Theology* by Friedrich Schleiermacher that practical theology belongs to the “cohesive whole” of theology as a science.³ He further states that by looking at the work of Schleiermacher, practical theology looks at the challenges of leadership. Grab states,

¹ Alister McGrath, *Christian Theology: An Introduction*, (Hoboken, NJ: Wiley Blackwell, 2017), 93.

² John Patton, *The Blackwell Reader in Pastoral and Practical Theology*, ed. James Woodward and Stephen Pattison (Oxford, UK: Blackwell, 2001), 384.

³ Wilhelm Gräb, “Practical Theology as Theology of Religion: Schleiermacher's Understanding of Practical Theology as a Discipline,” *International Journal of Practical Theology* (2005): 181.

In Schleiermacher's view, theology lives from its subject matter. Its content is given in the praxis of human life. This content is the religion of Christianity, which includes the entire history of Christianity and its continuation to the present day in Christian communities, the church, and, last but not least, church leadership. By this same content, theology is committed to the practical challenges of "leadership in the Christian church," and practical theology especially deals with the rules of church leadership.⁴

Furthermore, in the book *Practical Theology*, Don Browning asks, "So what does Practical Theology specialize in?"⁵ He continues giving brief snippets of what Practical Theology includes or specializes in to give the reader a broader understanding that there is not necessarily one word or direct definition of Practical theology. Browning provides the following descriptions of Practical Theology:

- A certain reintegration of theology into the weave and fabric of human living, in which theology becomes a "practice" or way of life.⁶
- As its name suggests, it is less a thing to be defined than it is an activity to be done.⁷
- Is more about "understanding" than it is about "knowing."⁸
- Is a response to the call of God in which we come to realize that our purpose for "being in the world" is to respond to the "purpose of God."⁹

Based on the aforementioned definitions and descriptions of the three theologians, it can be summarized that practical theology is thinking about God and His attributes and, in turn, using sound judgment in action and worthwhile conducting self while actively

⁴ Gräb, "Practical Theology as Theology of Religion," 81.

⁵ Don Browning, *Practical Theology* (San Francisco, CA: Harper and Row, 1983), 3.

⁶ Browning, *Practical Theology*, 3.

⁷ Browning, *Practical Theology*, 4.

⁸ Browning, *Practical Theology*, 11.

⁹ Browning, *Practical Theology*, 12.

engaging. We should be reflecting on what God is doing in us. Knowing this leads to a person understanding their purpose in the bigger picture of God's plan. As a leader, we must remember God. Practical theology can also be described as Colossians 1:10 (NRSV), "So that you may lead lives worthy of the Lord, fully pleasing to Him, as you bear fruit in every good work and as you grow in the knowledge of God."

Theology of Leadership

Is one type of leadership superior to another? Should only one type exist in a church? A church should have a mix of leadership types. We are all created differently, have a wide range of opinions based on our upbringing and life experiences, and have different needs that may not fit one leadership type. However, what is leadership, and how is leadership viewed concerning the church? In this section, I will unpack leadership and the biblical definition of leadership. Merriam-Webster defines leadership as the capacity to lead or the act or an instance of leading.¹⁰ Campbellsville University uses the definition according to Bill Lawrence - leadership is the act of influencing/serving others out of Christ's interests in their lives. Hence, they accomplish God's purposes for and through them.¹¹ Any biblical theology of leadership must be rooted in the Bible's foundational claim that God reigns.¹²

¹⁰ Merriam -Webster, "Leadership," accessed October 23, 2022, <https://www.merriam-webster.com/dictionary/leadership>.

¹¹ "What is Christian Leadership? 8 Principles," Campbellsville University, March 2, 2018, <https://online.campbellsville.edu/ministry/christian-leadership-principles/>

¹² Arthur P. Boer, *Servants and Fools: A Biblical Theology of Leadership* (Nashville, TN: Abingdon Press, 2015), 61.

Leadership is another vexing term because there are so many differing ideas about what it is and how it should look.¹³ Leadership is a process, not a position.¹⁴ Nowhere does the Bible think of leadership as it is used today.¹⁵ But to understand leadership in terms of theology, one must look at the biblical foundation of leadership and how they dealt with conflict from the Old and New Testaments.

Old Testament Leadership

The book of Daniel demonstrates that leadership significance is Yahweh's power extended over human potential, unseen world, natural elements, the power of kings, kingdoms, the animal kingdom, future events, the challenges that face His people, the faithful and unfaithful, and over all things and all times.¹⁶ This provides seven leadership lessons: First, leaders should not compromise in order to get ahead in this world's political, professional, or religious kingdom. Second, leaders must depend on God for wisdom, understanding, power, and courage in difficult situations. Third, if a leader finds himself in a threatening situation where he might feel powerless, he should not grasp for illegitimate power but continue in faithfulness to God whatever the cost. Fourth, at times, a leader must confront those with the power for God must always be honored and glorified. Fifth, leaders should be students of prophecy. Sixth, leaders must closely

¹³ Bruce G. Alder, *Embodying a Theology of Ministry and Leadership: Framework for Lay Leadership* (Lenexa, KS: Global Nazarene Publication, 2018), 8.

¹⁴ Richard Hughes, Robert Ginnett, and Gordan Curphy, *Leadership, Enhancing the Lessons of Experience* New York, NY: McGraw Hill, 2012), 1.

¹⁵ Boer, *Servants and Fools*, 37

¹⁶ Benjamin Forrest and Chet Roden, *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel Academic, 2017), 241

identify with God's people that they are willing to confess the sins of their people and to plead the case of the people according to God's promise. Finally, seventh, leaders must take the long view and patiently await the end of all things for God is the one who will make all things right.¹⁷

New Testament Leadership

Leaders in the New Testament should have certain qualifications. A list of qualifications can be seen in 1 Tim. 3:1-7; Titus 1:5-9; 1 Pet 5:1-4. A leader must be (1) Willing and eager; (2) Be qualified; (3) Be humble; (4) Be knowledgeable of Scripture; (5) Be an example; and (6) Be aware that Christ is head of the Church.¹⁸ Reflecting on the qualification of leadership from the Old Testament as well as the New Testament Brandt and Frederick describes spiritual formation as the process by which personal change takes place in Christ by the power of the Spirit.¹⁹

Triune Leadership Style

In the business world, leaders lead from the top down, lead from the front examples, and work within the individual to guide. This section will examine how the Father, the Son, and the Holy Spirit leadership works perfectly to create a unified leadership method that the church should pattern after. The Trinity worked together to create the world, conferring with one another. Genesis 1:1, God began the creation;

¹⁷ Forrest and Roden, *Biblical Leadership*, 249

¹⁸ Forrest and Roden, *Biblical Leadership*, 391-393.

¹⁹ Ryan A. Brandt and John Frederick, eds., *Spiritual Formation for the Global Church: A Multi-Denominational, Multi-Ethnic Approach* (Westmont, IL: InterVarsity Press, 2021), 10.

Genesis 1:2, the Spirit of God hovered over the waters; Genesis 1:26, the Triune worked in unison and agreed to make man in their image. Jesus' role in creation is described in John 1:3; we learn that all things were made through Him. Each step is done with decency and in order. In the First Epistle of John, John is like Gen 1:1, providing another example of the Trinity working together and each having His role to perform.

During different stages, the Bible reveals that each member took a leadership role – with God, leading from above, being the prominent figure in the Old Testament and the New Testament; Jesus leading in front, offered a different leadership role until His assignment was completed; and the Holy Spirit, leading within, as a comforter. God being the head as He created all things, Christ came to execute God's will, and the Holy Spirit helps believers be more like Christ.

God in Leadership

In the Old Testament, God's leadership role was more from top-down delivery with His people. He was authoritative, the Judge, and Protector. God's rule and sovereignty over all His creation give Him the right of leadership over everything He has made.²⁰ The Lord's leadership is absolute, and His directive must be followed.²¹ Psalm 24:1 states, "The Earth is the Lord's and all that is in it, the world, and those who live in it." An example of this top-down style can be found in Exodus 19. The Lord spoke to the Children of Israel, but the sight of God coming to speak with them caused fear, and God used Moses as a go-between.

²⁰ Forrest and Roden, *Biblical Leadership*, 30.

²¹ Forrest and Roden, *Biblical Leadership*, 30.

Leaders are appointed by God for his purposes.²² This includes good and bad leaders, for example, Moses and Pharaoh, Daniel and Nebuchadnezzar. However, most notable was God's love for His creation and correcting them when needed; He did not let incidents or mishaps linger on – His correction is swift.

Jesus in Leadership

Jesus' leadership approach, leading in front, was to relay the message given to Him from the Father. Jesus was not trying to impress anyone and only had loyalty to the Father that sent Him. Jesus did the opposite of what religious leaders expected of Him. Jesus held the leadership role of servant, adaptive, and transformational.

His mission as a servant leader was to set individuals free; he healed many, delivered them, and blessed them. The greatest act of servant leadership was His death on Calvary, and as a leader, He did ask His Father to forgive us, for we know not what we do. For the Son of Man came not to be served but to serve, and to give His life a ransom for many, Mark 10:45 (NRSV). An example of this leadership style from the New Testament can be found in John 13: Jesus washing the disciples' feet. Before the Feast of the Passover, Jesus takes the lowly position of servant and begins washing the feet of His disciples. We find through the verses that Jesus loved them to the end. To demonstrate his love, He set aside His garments, removing His role of teacher and leader to become a servant. No greater expression of love or servitude that Jesus knew His end was coming and still chose to serve those whom He loved. What is love? This is the type of love that should be shown from today's church leadership. Can we see this act of

²² Forrest and Roden, *Biblical Leadership*, 31.

unselfish love from our leaders that are willing to forgo their title and begin to serve the people, their brother and sisters, of the church?

As an adaptive leader, Jesus taught many lessons to His disciples and the multitudes. He used this style to have the Apostles and others focus on the critical aspect and discard what would not get them into the Kingdom. An example of this leadership style can be found in Matthew 14:13- 21, the lesson of Jesus feeding the Five Thousand. Prior to this miracle, John the Baptist was beheaded. He healed the sick among the multitude. Yet, the disciples wanted to send the large group away so they could eat, but Jesus did the opposite and told the Apostles to give them something to eat.

The Apostles missed Jesus' teaching message – the multitude were in a desolate, sinful place and needed spiritual food, the Bread of Life. They focused on everything hindering them or impossible for mere men to handle. Jesus wanted the Apostles to solve this issue spiritually, but instead, they lost sight and forgot they were with the One who could solve any problem.

Jesus as a transformational leader is best described in Luke chapter 19: Jesus and Zacchaeus. Zacchaeus, a tax collector, was considered unclean by Jewish standards for his occupation. His desire to see Jesus – sought Him out by climbing a tree. Jesus sees him and calls him by name to come down. Among a large crowd, He calls Zacchaeus, an unclean tax collector, to come to Him so He can stay at his house. That short interaction changed Zacchaeus's life for the better. Zacchaeus changed, or repented, for all he had done in the past and made amendments to those he wronged. His life was altered going forward – restored salvation and joy upon Zacchaeus and his house.

Holy Spirit in Leadership

The book of Acts introduces the Holy Spirit, leading within, and the church's emergence. The Holy Spirit was active during creation. The book of Acts discusses the role of the Holy Spirit-directed leaders. Do we pray before we appoint individuals to leadership positions, or are we more interested in choosing those who agree with everything we do to make our agendas easier? The book of Acts shows that believers should pray and wait until guided by the Holy Spirit in appointing individuals.

Acts 6:3 tells us that there was a need to appoint seven individuals. One of the requirements was to find seven men of a good standard and full of the Holy Spirit and wisdom. The Holy Spirit spoke to the apostles in Acts 13:2 to separate unto Him Barnabas and Saul for work that He has called them. The Holy Spirit also directs Leaders – Acts 16:6, Acts 16:7, Acts 21:4, and the Holy Spirit led Paul and his companions not to go into certain areas.

The Theology of the Triune can be summed up simply with the function and structure of the Triune as key to their relationship. Each has the best interest of His creation. God is due respect as the creator. Jesus shows there are several ways to be a leader as long as you lead with love. The Holy Spirit's interest is helping to ensure we do not go astray and that He can help make leading easier if we listen.

The common theme for all three in the leadership style is love. A leader must love those that they lead foremost. They knew the hearts of those they dealt with; likewise, leaders sometimes feel what is in a person's heart through their actions and words. In an introductory business course, we were taught the 7-38-55 rule. Communication is seven percent words and thirty-eight percent the person's tone.

However, the biggest key is to read a person's non-verbal body language, which constitutes fifty-five percent.

Servant Leadership

The core idea of servant-leadership is quite simple: authentic, ethical leaders, those whom we trust and want to follow, are servants first.²³ Author Dirk van Dierendonck defines servant leadership as a leadership style that is beneficial to organizations by awakening, engaging, and developing employees, as well as beneficial to followers or employees by engaging people as whole individuals with heart, mind, and spirit.²⁴

On the other hand, Sen Sendjaya developed a working definition of servant leadership as follows:

Servant leadership is a holistic approach to leadership that engages both leaders and followers through its (1) service orientation, (2) authenticity focus, (3) relational emphasis, (4) moral courage, (5) spiritual motivation, and (6) transforming influence such that they are both transformed into what they are capable of becoming.²⁵

The need for servant leadership cannot be overstated against the backdrop of destructive leadership in organizations and the severity of its damages to both individuals and organizations.²⁶

²³ Don Frick, *Robert Greenleaf: A life of Servant Leadership* (San Francisco, CA: Barrett-Koehler, 2004), 18.

²⁴ Dirk Dierendonck and Kathleen Patterson, *Servant Leadership: Development in Theory and Research* (Houndmills, Basingstoke: Palgrave MacMillan, 2010), 5.

²⁵ Sen Sendjaya, *Personal and Organizational Excellence through Servant Leadership: Learning to Serve, Serving to Lead, Leading to Transform* (New York, NY: Management for Professionals, 2015), 1.

²⁶ Sendjaya, *Personal, and Organizational*, 4.

Robert Greenleaf, the author credited with the term servant leader, asks an exciting question – who is the Servant-Leader – the servant-leader *is* the servant first.²⁷ It begins with the natural feeling that one wants to serve, to serve *first*.²⁸ The Robert Greenleaf Center for servant-leadership states: "A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the "top of the pyramid," servant-leadership is different. The servant-leader shares power puts the needs of others first, and helps people develop and perform as highly as possible."²⁹

Larry Locke in his book *The Clay Feet of Servant Leadership*, provides three reasons against servant leadership. One, servant leadership philosophy's contains non-Christian origins. Second, servant leadership is inconclusive basis in biblical exegesis. Third, the failure of Christ to manifest all the behaviors associated with servant leadership theory.³⁰ It seems defensible to argue that modern servant leadership theory did not arise from a robust exegetical process.³¹ Old Testament concepts of leadership were centered on Yahweh as Israel's only leader.³² The distinction between God's

²⁷ Robert Greenleaf, *The Servant As Leader* (Newton Center, MA: Robert K. Greenleaf Center, 1973). 7.

²⁸ Greenleaf, *The Servant As Leader*, 7.

²⁹ "What is Servant Leadership," Robert Greenleaf Center for Servant Leadership, accessed November 1, 2022, <https://www.greenleaf.org/what-is-servant-leadership/>.

³⁰ Larry G. Locke, "The Clay Feet of Servant Leadership," *Journal of Biblical Integration in Business* 22, no.1 (2019): 36.

³¹ Locke, "The Clay Feet of Servant Leadership," 37.

³² Locke, "The Clay Feet of Servant Leadership," 37.

leadership and that of human leaders is highlighted in the story of 1 Samuel 8 when the Israelites demanded that the Prophet Samuel appoint an earthly king to rule above them.³³

Reconciliation and Unity

For leadership theology, one must discuss the theme of reconciliation and unity. What is reconciliation, and how does it fit into the theology of leadership? According to *The Westminster Dictionary of Theological Terms*, reconciliation is “bringing together again” parties who are estranged.³⁴ There is bound to be some type of conflict that arises when you have more than one person in a group setting. These disagreements or differences can range anywhere from cultural differences, upbringing, morals and ethics, as well as the spirit of jealousy of pride. As leaders, one must be willing to learn the art of reconciliation, bringing those that are estranged from one another.

Reconciliation is one of the rare words that originates within the church but that also applies in secular context.³⁵ If we dig deeper into the theological aspect of reconciliation, how does this help leaders lead in a conflictual environment bring parties to a point of reconciliation. In a theological context, however, reconciliation – similar to the concept of atonement – denotes humans being restored in their relationship with God.³⁶ Leaders can stir the parties in the direction of reconciliation by showing those involved that to come back together and heal a wrong that has taken place is to remind

³³ *The Clay Feet of Servant Leadership*, 37.

³⁴ Donald McKim, *The Westminster Dictionary of Theological Terms*, 2nd ed. (Louisville, KY: Westminster John Knox Press, 2014), 264.

³⁵ Jonathan C. Augustine, *Called to Reconciliation: How the Church Can Model Justice, Diversity, and Inclusion* (Grand Rapids, MI: Publishing Group, 2022), 16

³⁶ Augustine, *Called to Reconciliation*, 24.

them that they have the power to heal and fix the disagreement, and in turn restore them to unity and God. Both sides must be willing to face and work out the path to forgiveness and reconciliation. Reconciliation does not imply agreement, but it will demand, at the least, respect for human dignity, patience with differences, and ambition for effective and practical non-violent solutions.³⁷

If members are able to forgive and reconcile this then brings back the balance of unity in the church. Unity is used theologically to describe the oneness between the members of the Godhead, the relationship between God and believers through Jesus Christ, and the relationship of believers in Christ with one another in the church.³⁸ For this project, unity is comprised of many individuals that act in harmony as one to bring glory to Christ.

When we look at many members of the church, we can put it in the context as a team. People who build successful teams never forget that every person on a team has a role to play, and every role plays its part in contributing to the bigger picture.³⁹ The Bible speaks volumes on unity and being united. Two scriptures that we will look at for these dynamics are Proverbs 27:17 and 1 Corinthians 12:12-27.

Proverbs 27:17 states, “As iron sharpens iron, so one person sharpens another.”(NIV). As a team of believers, leaders have the opportunity to combine leadership development and an opportunity to mentor and coach other inexperienced

³⁷ Justin Welby, *The Power of Reconciliation* (Dublin, Ireland : Bloomsbury Publishing, 2022), 15.

³⁸ McKim, *The Westminster Dictionary of Theological Terms*, 2nd ed., 332.

³⁹ John Maxwell, *Leadership 101: What Every Leader Needs to Know* (Nashville, TN: Thomas Nelson, 2002),19.

leaders to become better leaders. If the church has leaders that are not able to provide benefits of leading to the organization, this can start a deterioration in the structure of the church. John Maxwell asks the question:

What happens to a team when one or more of its members constantly play out of position? First, morale erodes because the team isn't playing up to its capability. Then people become resentful. The people working in an area of weakness resent that their best is untapped. And other people on the team who know that they could be better fill a mis-matched position on the team resent that their skills are being overlooked. Before long, people become unwilling to work as a team. Then everyone's confidence begins to erode. And the situation just keeps getting worse. The team stops progressing, and the competition takes advantage of the team's obvious weaknesses. As a result the team never realizes its potential. When people aren't where they do things well, things don't turn out well. That's the Law of the Niche.⁴⁰

1 Corinthians 12:12-27 speaks of the body being made up of many parts, but those many parts make one whole body. The verse that speaks of unity is 1 Corinthians 12:25, "so that there should be no division in the body, but that its parts should have equal concern for each other" (NIV). The leadership model S.O.U.P., Seeing Others United Peacefully, encompasses the act of servant leadership, reconciliation and unity to complete the model. The model is based on John 17:20-23,

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one – I in them and you in me – so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me. (NIV).

The model provides principles for leadership in keeping the unity of the church. The theology of leadership should incorporate those items in the model along with love.

1 Corinthians 13 states many things about love, and leaders must remember that as

⁴⁰ Maxwell, *Leadership 101: What Every Leader Needs to Know*, 33.

servants, we are to love which means being kind, patient, and not dishonoring others.

Most importantly love does not get angered easily and keeps no record of wrongs. We cannot serve those we lead if we do not learn how to L.tO.V.E, learn to value everyone.

Conclusion

Proverbs discusses six things the Lord hates, seven that are detestable to him. The one that correlates to this project of a conflictual environment is the last item mentioned, which is detestable to God found in Proverbs 6:19 NRSV, a false witness who pours out lies and a person who stirs up conflict in the community. A pastor will need to decide if he or she wants a team of experts or an expert team that assists in the administration of the church. Will the pastor choose a team of experts where individuals specialize in one area and can see only their area being the most important? Or will they select an expert team that can put the need above all their specialized area and work for the greater good of the church? Does the pastor pick a team of experts like Saul or an expert team like Paul?

As in the Trinity, orders come from the top down – God, Jesus, Holy Spirit. We should follow a similar hierarchy in the church: Jesus – Pastor – those with some leadership position. If the leadership flow does not follow this order, the church is already heading for a severe fracture. This project has opened an avenue that most individuals in some leadership positions may need to learn which leadership style they exhibit. In the next chapter we will look at a stratagem of Sun Tzu that stated that a person must know themselves and the enemy. Leaders may need to know their strengths and weaknesses. A church should have individuals who have different leadership styles.

One leadership style may complicate things if everyone has the same idea of handling a crisis or situation that rears its existence in the church. They must learn to work together to move the church's mission, be supportive, and free the pastor to focus on the God-given vision. A combination of servant, adaptive, and transformational may serve as a good starting point as other types are added.

Similar to how the Triune works in leadership roles, leaders should take the position with great humility and thankfulness as followers of Christ. The Bible has provided excellent examples of leaders and the type of style of leadership they possess. It is important to remember that it all starts with love. Love for God and our neighbors, and those we are over. The review of practical theory and leadership theology will start with building leading journals and the L.E.A.D.E.R.S.H.I.P model that will be discussed in Chapter Five.

Those in leadership need to decide that it is time for Leaders to stop creating an environment that makes the behavior seem acceptable and tolerated. This Chapter starts with 1 Corinthians; I conclude as a reminder that all things, conversations, discussions, rebukes, and admonishments must be done in decency and order. This will help keep the body in unity and not at odds with one another, causing division among the body.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

This chapter will use the management discipline to examine leadership development. Under the leadership development field, I will address self-development and analyze the conflict resolution theory. Types of conflicts will also be reviewed along with the subsets under conflict resolution theory – the Thomas-Kilman Conflict Mode Instrument (TKI) and the Interest-Based Relational (IBR) Approach. The reason for studying this discipline, field, and theories is that it will help in the development of the writer's project, 'Establishing a Leadership Model of Biblical Principles in a Conflictual Environment.' As a former member of an unhealthy church with unresponsive leadership and a body of believers in constant conflict, it caused members to leave and be scattered throughout the city. Due to the ungodly behavior and unresolved conflicts, a group of believers, unknowingly aware of the decisions of the other, moved and joined a new church. The writer intends not to have history repeat itself and ensure the former mindset does not follow at the newly formed church.

Due to the lack of spiritual maturity, leadership was not spiritually equipped to deal with the mob of part-time believers. The confusion among leadership and internal bickering and blaming of leadership created a crack in the unification of the church. That crack was further opened by the constant bickering of the same complainer's intent to have their way. The complaining led to the revelation that our problem had something to

do with not listening to the words we read each first Sunday as a starting point on how the church should carry itself—the words contained in the church covenant.

Hanging on the wall, framed in most Baptist churches, is some version of the Church Covenant. Every first Sunday, the congregation and the pastor used the Church Covenant as the responsive reading. Before examining the Leadership Development and Conflict Resolution Theory, words and meaning we repeat in unison as a body of believers should be reviewed. The writer has highlighted some keywords that deal with the body of Christ being as one, to be in unity, which led to the breakdown:

Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior; and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this church in knowledge and holiness, and comfort, to promote its prosperity and spirituality to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all gossiping, backbiting, and excessive anger; to abstain from the sale of, and use of intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of the Savior to secure it without delay.

We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.¹

Why does the church have so many conflicts? Why is leadership slow to address or deal with these conflicts? In unison, we say we believe our Savior, our faith, solemnly and joyfully enter into a covenant with one another as one body in Christ. As one body in Christ, we take sides, creating division, not being of one accord, and having no regard for Christ. We enter a covenant with one another. First, we are entering the covenant solemnly, or severely, and joyfully. We agree to a covenant, contract, promise, or compact to work together, putting differences behind us for the common good: to be one body in Christ.

The covenant states that we are to walk together in Christian love. When did Christian love cause one member not to speak to another or not want to sit by one another? We find the definition of love in 1 Corinthians 13:4-8a, "Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its way; it is not irritable or resentful; it does not rejoice in wrongdoing but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. We sometimes do not show any Christian love to one another, yet we continue to quote a covenant, at least twelve times a year, that we will walk together in Christian love." Thirdly, with conviction, we will walk circumspectly to be just, faithful, and exemplary. We will avoid all gossiping, backbiting, and excessive anger. We do the opposite and embrace the negative, which is the source of the conflict in the church. In this third

¹ Marshall Davis, *The Baptist Church Covenant: Its History and Meaning* (n.p.: Independently Published, 2013).

section of the covenant, believers must be under the power of the Holy Spirit. We are to be set apart from the world, an example to the world to be holy as Jesus is holy. We are to walk in the Spirit, as stated in Galatians 5:16.

The covenant also states that we will watch over one another in brotherly love, remember each other in prayer, aid in sickness and distress, show Christian sympathy and speech, be slow to take offense, be ready for reconciliation, and be mindful of the rules of the Savior. Jesus tells us in John 14:15 NRSV, “If you love me, you will keep my commandments.” In John 13:14 NRSV, Jesus tells us the new commandment: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.” If we are not keeping His commandments, do we know Jesus? Can we still claim we know Him? The First Epistle of John 2:4 NRSV states, “Whoever says, ‘I have come to know Him,’ but does not obey His commandments, is a liar, and in such a person, the truth does not exist. Lastly, the covenant says we will unite again when we leave and become a member elsewhere to carry out the principles of God’s word. We will unite – we are many members but one body to remain focused on Jesus and carry out our mission. How will this research help the church keep Jesus’ commandment of loving one another when the members face conflicts, and the church’s unity is fractured?

Interdisciplinary Connection

This chapter is connected to the writer’s current context, members from the former context, since the former context needed an effective leadership team. Most leadership positions were placed due to their agreeance, no matter what, with the former pastor. They were more considered a vote “yes” number to what he wanted to do

regardless of whether it was immorally or unethically correct. A training program is needed to ensure those in place are equipped to carry out the required duties. When persons in a leadership position objected or spoke up, they were removed from their position and replaced with someone who was power-hungry and willing to agree with the status quo. A few leaders who openly objected to something the pastor was trying to do were removed from their positions. A couple was removed while on vacation; another was removed because she challenged the board and was eventually removed from the church.

This division caused conflicts to grow out of control. Not having effective leadership in place left a group of individuals who did not deal with conflict in a biblical manner. The conflict was left unattended until members started recruiting other members against the leadership or members against members. Members brought weapons to church to deal with their differences, threatened bodily harm, walked up on individuals arguing, stole items from the building, and took members to court.

Creating and introducing a leadership model will provide leaders with ethical and spiritual training to deal with members of the church and pastor. It will also provide insight into the right questions and their benefits. The conflict resolution theory will provide leaders with a way to swiftly deal with stopping conflict before it grows unmanageable, resulting in the loss of life and destroying the church's unity in its relationship with Christ.

The biblical foundation ties into the interdisciplinary foundation on leadership development by informing that leaders should remain focused on maintaining unity in the church by removing those characteristics that cause conflicts, and removing those

negative characteristics results in the church being in unity with Jesus. The scripture passage chosen for the biblical foundation was Ephesians 4:25-32. This passage describes the rules Christians should follow in their new life. It is a blueprint for keeping the church in unity. Leaders can use this map to remember two key things: 1) do not make room for the devil, and 2) forgive one another as Christ has forgiven. By using leadership development, individuals can break this concept down to self-development. Self-development will give leaders time to reflect on their strengths and weaknesses and provide opportunities to improve areas where they fall short. The goal is to focus on forgiveness in scripture and the objective of conflict resolution.

The historical foundation involved The Black Women's Book Club. The connection of Black women forming their clubs is related to leadership development. They formed their clubs based on not receiving support from their white sisters regarding threats affecting the newly freed slaves and black communities. Starting informally, many clubs spread throughout the United States. They found a common cause due to a conflict; they did not let go of being ignored and decided to respond tactfully to being degraded. This conflict resolution caused a movement of Black women to act and find solutions to unfavorable situations. They began to make things happen for the betterment of black people. They used different types of leadership styles to reach their desired goal.

The theological foundation discussed the theology of leadership and three types of leadership that should be in the church: Servant leadership, Adaptive leadership, and Transformational leadership. The chapter also looked at leadership from Triune's leadership style. Using the three leadership styles and applying leadership development can strengthen the individual leader to formulate what areas they need to improve. The

Triune leadership examples provided the writer with a way to base a starting point of conflict resolution on three items: (1) Looking at the person involved (the heart); (2) What is the desired outcome? and (3) What is the best method to resolve the conflict?

Leadership Development

What is leadership and leadership development, and does it make a difference in a business or church setting? Leadership, along with being a Christian is a lifelong learning process. Questions about leadership have long been a subject of speculation, but scientific research on leadership did not begin until the twentieth century.² The term leadership is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely redefined.³ Kissinger defined leadership as the art of taking people where they would not have gone by themselves.⁴ Another way to look at leadership is the process of influencing the behaviors of subordinates or followers in such a way that the goals set by the leaders are realized.⁵

Gary Yuhl provides several definitions of leadership that different authors have defined, and a couple are shared below:

- Hemphill and Coon state, “The behavior of an individual ...directing the activities of a group toward a shared goal.”

² Gary Yukl and William Gardner, *Leadership in Organizations* (London, UK: Pearson, 2019), 22.

³ Yukl and Gardner, *Leadership in Organizations*, 22.

⁴ Jo Owen, *Management Stripped Bare: What They Don't Teach You at Business School* (Philadelphia, PA: Kogan Page, 2002), 118.

⁵ S. K. Babooa, *Modern Leadership Development and Excellence: Leadership Excellence* (Bloomington, IN: Author House, 2013), 12.

- Rauch and Behling state, “The process of influencing the activities of an organized group toward goal achievement.”
- Richards and Engle state, “About articulating visions, embodying values, and creating the environment within which things can be accomplished.”
- House et al. state, “The ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization...”
- Antonakis and Day state, “A formal or informal contextually rooted and goal-influencing process that occurs between a leader and a follower, group, of followers, or institutions.”⁶

We have some variations of what leadership is, but how does leadership development produce leaders? Leadership development encompasses formal and informal training and professional development programs designed to assist employees in developing leadership skills.⁷ Leadership development remains a multi-billion-dollar business, with double-digit increases in investment among U.S. organizations in recent years, especially for small businesses.⁸ Although several companies offer training for developing leaders, the most excellent and economical is to mentor and coach others to develop their leadership skills.

Mentoring refers to the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be developed person, the protégé or mentee, and is able to promote or otherwise significantly influence the protégé in the realization of potential.⁹ Mentoring is a personal relationship in which

⁶ Yuhl and Gardner, *Leadership in Organizations*, 23.

⁷ “Developing Organizational Leaders,” SHRM, accessed November 1, 2022, <https://www.shrm.org/resourcesandtools/tools-and-samples/toolkits/pages/developingorganizationalleaders.aspx>.

⁸ Yuhl and Gardner, *Leadership in Organization*, 395.

⁹ J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs, CO: NavPress, 2012), 59

a more experienced mentor (usually someone two to four levels higher in an organization) acts as a guide, role model, and sponsor of a less experienced protégé.¹⁰ On the other hand, coaching is helping a person see their ability to achieve greatness.

Coaching involves three factors: 1) help the person change in the way they wish and help them go in the direction they want to go; 2) support a person at every level in becoming who they want to be; 3) build awareness that will empower choice and leads to change.¹¹

Coaching can be informal and formal. Informal coaching takes place whenever a leader helps followers to change their behaviors.¹² Formal coaching is geared more towards professional courses.

Leadership developmental activities consist of multi-source feedback workshops, developmental assessment centers, special assignments, mentoring, executive coaching, and personal growth programs.¹³ Warren Bennis is credited with being the father of leadership development. Leaders must deal with all adversity and bad breaks that impact them and the people they lead.¹⁴ It is imperative that there is some plan of action in place on how to deal with conflict. When misfortune strikes, good leaders will move to quickly

¹⁰ Richard Hughes, Robert Ginnett, and Gordan Curphy, *Leadership: Enhancing the Lessons of Experience* (New York, NY: McGraw Hill, 2012), 75.

¹¹ “What is Coaching,” International Coaching Community, accessed on November 4, 2022, <https://internationalcoachingcommunity.com/what-is-coaching/>.

¹² Hughes, Ginnett and Curphy, *Leadership*, 69

¹³ Yuhl and Gardner, *Leadership in Organizations*, 400.

¹⁴ Paul Okum, *Leadership DNA Book Two: Recognizing Good and Poor Leadership in the Real World* (Bloomington, IN: iUniverse), 73.

identify the source of the problem and implement either an immediate fix or develop a plan of action to deal with the situation over a longer term.¹⁵

The overarching goal of leadership development is to enhance the capacity of individuals to be effective in leadership roles and processes.¹⁶ Under leadership development, leaders must look at development planning. Development planning is a tool used to help leaders focus on learning to improve skills needed to assist in the operation of an organization. What a difference it would be if organizations had leaders who were effective in dealing with conflict. Does that mean there would no longer be issues? Absolutely not, but the duration and the outcome (physically, mentally, emotionally) would not be as draining if it carried on for long periods. Good leaders rely on their awareness of their innate leadership talent to know when to engage in an issue, situation, or crisis.¹⁷ Leaders know when to engage, and this requires the leader to understand themselves. One would need to know his or her tolerance and shortcomings, which means one would need to spend time with oneself to develop into a leader.

Self-Development

How does a book about dealing with battle relevant to leadership and theology? The stratagem of Sun Tzu in the *Art of War* can be related to leadership theology. Tzu's Attack by Stratagem #18 states: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every

¹⁵ Okum, *Leadership DNA Book Two*, 73.

¹⁶ "Developing Organizational Leaders," SHRM.

¹⁷ Okum, *Leadership DNA Book Two*, 79.

victory gained, you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.¹⁸ In other words, when it comes to relationships and Leadership, Christian leaders must understand the persons involved before addressing a conflict. Leaders must remember that they deal with a spirit, not a person. To know ourselves means to understand what triggers a response. A leader must know what areas are strong and weak. Leaders need to be able to respond with the right spokesperson to address situations. Someone who has never been married cannot address an individual having marital issues. The scripture related to this statement is Matthew 10:16 (NRSV), “See, I am sending you out like sheep into the midst of wolves, so be wise as serpents and innocent as doves.” There is a well-known quote that says, “Know Thyself.” A leader first learns about personal guidance for his own life.¹⁹ Do you accept yourself as is, or do some things need to be worked on, tweaked, or polished? How do you react in a crisis or deal with destructive individuals? Psalm 139-23-24 NRSV says, “Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me, and lead me in the way everlasting.”

This stratagem provides three points as it pertains to being successful in leadership. First, Knowing thyself and know thy enemy; second, knowing thyself and not knowing the enemy; and third, not knowing thyself and not knowing thy enemy. Knowing yourself enables one to respond better when put in a situation that may become hostile. You know what affects your peace and how to stop a situation from becoming a situation that may take you out of your character. When we know our enemy we have an

¹⁸ Sun Tzu, *The Art of War* (New York, NY: Open Road Media Inc, 2003), 23.

¹⁹ Clinton, *The Making of a Leader*, 58.

opportunity to build a plan on how we can navigate the situation and bring the conflict to amend quickly. When we do not know the enemy, it leaves leadership open to take risk. Risk may cause issues in the balance of keeping situation in a manageable state. Leaders do not need to always take a reactive role to a situation but be in a vantage point to sense there is an issue that is emerging and be proactive to fend off the unwanted situation. Leadership that knows not themselves or the enemy is at a constant loss and may do more damage to the organization as well as themselves.

John Maxwell discusses that while personal maturity may mean seeing beyond yourself, leadership maturity means considering others before yourself.²⁰ One cannot honestly help anyone if he or she suffers from the same problems they are trying to resolve for someone else. The scripture says search me and test me. Many have heard the phrase careful what you ask the Lord. Why? Because He will give you what you ask. By asking Him to search and test, there will be some flaws, unpleasant characteristics, and areas that need attention will be revealed. Having learned to discern God's direction for his life in numerous crucial decisions, he can shift to the leadership function of determining guidance for the group he leads.²¹ Once God has shown our shortcomings, we can prayerfully work on turning those into strengths; as a leader, that is one of the crucial keys to growing – asking the right questions.

Moreover, John Maxwell lists eight reasons that explain the value of asking questions:²²

²⁰ John Maxwell, *Good Leaders Ask Great Questions: Your Foundation for Successful Leadership* (New York, NY: Center Street, 2014), 26.

²¹ Clinton, *The Making of a Leader*, 58.

²² Maxwell, *Good Leaders Ask Great Questions*, 6-14

1. You only get answers to the questions you ask.
2. Questions unlock and open doors that otherwise remain closed.
3. Questions are the most effective means of connecting with people.
4. Questions cultivate humility.
5. Questions help you to engage others in conversation.
6. Questions allow us to build better ideas.
7. Questions give us a different perspective.
8. Questions challenge mindsets and get you out of ruts.

Through the eight reasons listed above, leaders learn there is a benefit and insight to be gained when we seek to understand what we are dealing with and attempting to address. Good leaders rely on their personal awareness of their innate leadership talent to know when to engage in an issue, situation, or crisis.²³

One problem that causes conflicts is the lack of communication and being able to communicate so others can understand your intentions or message clearly. Good communication is critical.²⁴ The key principles are 1) Words and actions must agree, 2) Communication is two-way, 3) Communication is personal, and 4) Keep the message the same: repeat it through multiple channels time and again.²⁵ Good leaders speak openly and honestly regarding difficult issues and the inevitable changes that will come their way.²⁶ They understand that problems do not improve with age and that it is best to acknowledge the problem openly and truthfully, deal with it, and move forward.²⁷ The

²³ Okum, *Leadership DNA Book Two*, 79.

²⁴ Owen, *Management Stripped Bare*, 58.

²⁵ Owen, *Management Stripped Bare*, 58.

²⁶ Okum, *Leadership DNA Book Two*, 79.

²⁷ Okum, *Leadership DNA Book Two*, 79.

act of standing up and expressing hard realities regarding difficult and emotionally charged situations demonstrates good leadership.²⁸

Conflict Resolution Theory

Conflict Resolution (or CR) refers to the various ways in which people or organizations deal with social conflict.²⁹ A Church family believes in the same thing as listed above in the church covenant. We should not have problems. We tend to think people are alike, so we believe they should think and act the same.³⁰ We bring our different backgrounds, values, interests, knowledge, strengths, needs, and desires to work.³¹ Based on various experiences and expectations, we approach, hear, and see things differently.³² They understand that problems do not improve with age and that it is best to acknowledge the problem openly and truthfully, deal with it, and move forward.³³ Standing up and doing the right thing may seem like a monumental task, but being clear and direct will save time in the future by addressing misunderstandings as they occur.

Sometimes we avoid a conflict situation because the last time we confronted someone or raised a contention issue, the experience had a negative outcome and we

²⁸ Okum, *Leadership DNA Book Two*, 80.

²⁹ Allan Barsky, *Conflict Resolution for the Helping Professions*, 2nd ed. (New York, NY: Oxford University Press, 2014), 2.

³⁰ Nan Russell, *The Titleless Leader: How To Get Things Done When You're Not in Charge* (Pompton Plains, NJ: The Career Press, Inc, 2012), 67.

³¹ Russell, *The Titleless Leader*, 68.

³² Russell, *The Titleless Leader*, 68.

³³ Okum, *Leadership DNA Book Two*, 79.

want to avoid a repetition of an unpleasant situation.³⁴ When looking at conflict, not all conflict is negative. Some conflicts can produce positive benefits. Conflict allows for the possibility of new ideas, points of view, and personal and community growth.³⁵

Discussing trying something a different way with facts that doing it differently or modifying how we do something is good conflict is causing the parties to think of a better way to solve a problem.

It is not the conflict that we have with someone that blocks progress; it is the resulting behavior.³⁶ Being rude and disrespectful will cause others in the discussion to immediately put up their defenses and try to right a wrong they feel may have taken place. When faced with a challenge, effective leaders rarely rush forward with “The Answer.”³⁷ There is a moment of asking questions to help answer and define the issue within the parties. Time lets turbulent waters settle and clarify.³⁸

Randy Janzen provides the framework for conflict analysis.³⁹

³⁴ Randy Janzen, *Conflict Analysis and Transformation: An Introduction for Student, Activists, and Communities* (Newcastle upon Tyne, UK: Cambridge Scholars Publishing, 2018), 1.

³⁵ Russell, *The Titleless Leader*, 69.

³⁶ Russell, *The Titleless Leader*, 69.

³⁷ Joseph Badaracco, Jr, *Leading Quietly: An Unorthodox Guide to Doing the Right Thing* (Boston, MA: Harvard Business School Press, 2002), 53.

³⁸ Badaracco, *Leading Quietly*, 53.

³⁹ Jansen, *Conflict Analysis and Transformation*, 18.

Table 3 Framework for Conflict Analysis

Question	Points to Consider
1. What is the conflict about?	-describe the immediate situation -describe the underlying context
2. Who are the parties?	-consider all parties that are stakeholders in the conflict process and outcome
3. What are the parties positions?	- define what each party wants as an outcome.
4. What are the parties interest?	-describe the underlying needs, feelings, interests and values that influence each parties position. - determine whether any values, feelings, and/or needs are mutually shared among the the parties.
5. What tactics have been used in the conflict?	- determine whether tactics are based on power, rights, or interests. - assess the historical or typical methods of addressing conflict, and their effectiveness
6. How is the conflict escalating or de-escalating?	- consider both positive and negative impacts of the escalation and de-escalation

Types of Conflict

Words create impressions, images, and expectations.⁴⁰ Words can simply give life to a situation or bring death or destruction. They influence how we think.⁴¹ Because thought determines actions, there is a powerful connection between the words you choose and the results you get.⁴² Humans are so quick to prove or justify their actions that sometimes we may need to count to ten before answering; if we are distraught, we need to learn to walk away and address the issue at another time. In *Titleless Leader*, Russell

⁴⁰ Russell, *The Titleless Leader*, 103.

⁴¹ Russell, *The Titleless Leader*, 103.

⁴² Russell, *The Titleless Leader*, 103.

quotes Gorman who argues, “With non-verbal communication, it’s how the sender feels that matters most: it is how the observer perceives how the sender feels,” says Goman.⁴³

Conflicts typically arrive due to a need to be met or overlooked - two sides not agreeing on how to move forward over an issue. The four types of conflict are as follows: 1) conflict within self, 2) conflict between members, 3) conflict between leaders, and 4) conflict with members and the pastor—all having devastating effects on the body. Conflict within self will not be addressed here due to those dealing with a mental issue. Conflicts between members, leaders, and the pastor result from pride, selfishness, inconsideration, power struggles, and just because that individual can not be happy and refuses to see anyone else happy. Leaders must realize and discern that sometimes we are not dealing with the individual but with spiritual forces and principalities.

Thomas-Kilman Conflict Mode Instrument (TKI)

Kenneth W. Thomas and Ralph H. Kilmann developed the Conflict Mode Instrument in the early 1970s, redefining a model of management styles proposed by Robert Blake and Jane Mouton in the 1960s.⁴⁴ The Thomas-Kilman Mode instrument is made up of thirty statements that individuals answer. From each pair of statements, respondents are instructed to choose the one that best describes them.⁴⁵ The Thomas-

⁴³ Russell, *The Titleless Leader*, 104.

⁴⁴ Jennifer Brown, “Empowering Students to Create and Claim Value through the Thomas-Kilman Conflict Mode Instrument” *Negotiation Journal* 28, no. 1 (January 2012):79-91.

⁴⁵ Brown, “Empowering Students to Create and Claim Value through the Thomas-Kilman Conflict Mode Instrument,” 82.

Kilman instrument measures a person's behavior in conflict situations.⁴⁶ The model describes an individual's behavior along two dimensions: 1) assertiveness, the extent to which the person attempts to satisfy their concerns, and 2) cooperativeness, the extent to which the person attempts to satisfy the other person's concerns.⁴⁷ Those two dimensions can be used to define five different modes for responding to conflict situations.⁴⁸ Those five modes include 1) competing, 2) collaborating, 3) compromising, 4) avoiding, and 5) accommodating.⁴⁹

Interest-Based Relations (IBR) Approach Resolution

Interest-Based Relations Approach Conclusion was developed by Roger Fisher and William Ury and published in their book "Getting to Yes" in 1981⁵⁰ This model uses four points as a method of negotiation:

- People: Separate the people from the problem.
- Interests: Focus on interest, not the position.
- Options: Invent multiple options looking for mutual gains before deciding what to do.
- Criteria: Insist that the result be based on some objective standard.⁵¹

Based on the above four points, when dealing with people, a leader must make sure that they are individuals and not label the person as the problem. Help each other try to

⁴⁶ Ralph Kilman, "Thomas-Kilman Instrument (TKI)," Kilman Diagnostics, accessed November 12, 2022, <https://kilmandiagnostics.com/overview-thomas-kilman-conflict-mode-instrument-tki>.

⁴⁷ Ralph Kilman, "Thomas-Kilman Instrument (TKI)." .

⁴⁸ Ralph Kilman, "Thomas-Kilman Instrument (TKI)." .

⁴⁹ Ralph Kilman, "Thomas-Kilman Instrument (TKI)." .

⁵⁰ Roger Fisher, William Ury, and Bruce Patton, eds., *Getting to Yes: Negotiating Agreement Without Giving In*, 3rd ed. (New York, NY: Penguin Books, 2011), Preface.

⁵¹ Fisher, Ury, and Patton, eds., *Getting to Yes*, Chapter 1.

understand the other side, which will involve communication skills and ensure everyone has listening skills.

Conclusion

Unfortunately, whenever two or more individuals are together, conflict is bound to occur. Take a car ride with children, and there is guaranteed to be some arguing or crying that will take place because one is being mean to the other or one cannot have their way. During the writer's time studying Judaism and learning the Hebrew alphabet and numbers, the number two also has a connection to conflict,

The Bible contains several examples of conflicts between individuals: Cain and Able, Jacob and Esau, Saul and David, and Paul and Barnabas. There was also conflict between groups: Egypt and the Israelites, the Philistines and the Israelites, Jews and Gentiles, Pharisees/Sadducees and Jesus. On the other hand, the Word that states where two or three are gathered there, He is also in the midst. The difference and the key are that Jesus is in the midst. We forget that we leave Jesus out of our fellowship in our dealings with others.

Unresolved conflict in the church tends to spill over into the church's operation. Members' first reaction is no longer supporting the church with their tithes and offerings. Some only give a smaller donation, or some start to miss Sunday services and bible study. Then, some step down or away from any ministry they are a part of for the time being. If left unresolved, the rumors of misgiving begin to spread outside the walls and into another church.

Good leaders must know when to think outside the box. Every situation will be handled differently or have a different solution. Learning must be a continuous process. It enriches the leaders' attributes and assists in producing other leaders who will follow and add additional skills.

The context, biblical, historical, theological, and interdisciplinary chapters combined assisted in implementing the project model that will be presented to the context members. Leader development and future training will assist leaders in dealing with conflicts in the church. The goal is to resolve conflict within a healthy amount of time and keep it from dragging on and blooming into a force of destruction. The more time the conflict is the center of attention in the church, the more focus is taken off of Jesus and the mission of the church. The pastor can attend to other church matters when there is an effective leadership team.

Leaders cannot lead by carnal methods; leadership must involve God and His will. Leading cannot be a selfish end game. One must do what is best for the entire body. Everyone will not like decisions made by leadership, but that is all right as long as the process is done in a decent manner and an orderly fashion. Conflict will continue in the world and church, but learning effective ways to deal with that conflict is the goal of this project. Conflicts can be significant when used to build up one another or a body, or they can be destructive and cause some worship places to close their doors.

CHAPTER SIX

PROJECT ANALYSIS

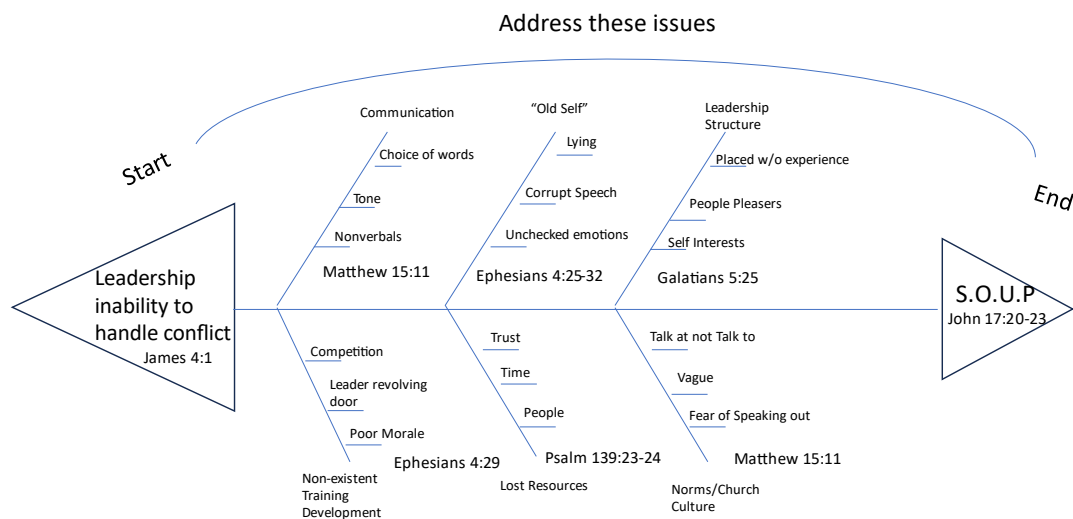
The project, “Establishing a Leadership Model of Biblical Principles in a Conflictual Environment”, was developed from my context and personal ministry. This project is significantly needed inside the church to preserve unity with the Triune. For the past three years, I have developed this model. This has brought some great learning experiences in completing this project.

The first semester, I established a spiritual autobiography that reflected on the many roles of stewardship and used my gift of administration to bring order to chaotic situations. The second assignment introduced the context that started the foundation for this project and the current context that is newly formed. The third assignment for the semester was to bring the autobiography and context issues together into the synergy chapter, resulting in disunity and conflict. I asked myself two questions: “Why are Christians so mean to each other? Why are there many unresolved problems in the church?” This led to discovering the context of not having a leadership program and further developing leaders to effectively deal with conflicts in the church. Leadership in the Church is needed to keep the Church free of unresolved conflict and any conflict that may tear apart the unity of the Church.

After the project idea began, creating a roadmap for the following four papers started with a brainstorming session. The fishbone diagram was completed to assist me

with the topics for the subsequent four foundation papers. The constant question kept recurring, “why is there so much conflict in the house of God?” Using scripture from the book of James, as a starting point, he tells us, “Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you?” (Jas 4:1) Below is the diagram that was created to craft the project and foundation papers.

Figure 1: Leadership Fish Diagram



In the above figure, Leadership Fish Diagram, we started with the problem that presented itself at the context. Some of the topics that were of concern included communication in the church among leaders and between members and leadership. What was discovered is that some of the conflict issues occurred due to the choice of words that were used, the tone of the words, and nonverbals that truly expressed how the individual felt. The next section that was looked at was the old self, the sinful man, how can we get members to put on the new identity in Christ.

Leadership structure was another concern that was noted during this project.

Members were placed in a position regardless of them being qualified or not to carry out the duties of the position. How do we begin to address these issues – we needed to establish a leadership training program at the church to help leaders become proactive versus being reactive. Not having appropriate leadership in place caused many in those positions to quit because they were not being taken seriously, or individuals did not listen and walked over them with the other leaders not lending support.

The remaining bones of the diagram looked at the lost resources that the church was missing out on due to poor leadership. Members were not trusting of leadership; many members felt their time was being wasted when we had business meeting or had to address the church. The most noticeable was that the members began missing service or had made up in their mind they were leaving. Getting leadership to change the normalcy of the church culture was another challenge. Members were afraid to speak up when something was not done in an orderly fashion. Leaders were vague in their answers and the church had a history of talking at a person and not talking to a person. Addressing these issues in the diagram would then lead to the introduction to the Soup model, based off John 17:20-23.

Semester two looked at the biblical aspect of the project. The passage chosen was from Ephesians 4:25-32. Emphasis was placed on V.3-, in which Paul instructs the believers not to grieve the Holy Spirit. This passage supported the project by reminding members to put off the old self character and put on the new character. Additionally, the historical foundation examined The Black Woman's Club, a movement between 1890 and 1920. These organizations, led by Black women, addressed many social injustices

occurring during this period in America. They provided an example of how, working together as a team, unified body, they overcame that wrongdoing in a peaceful Christian manner after dealing with conflict during that period.

Semester three introduced the theological foundation and interdisciplinary foundations. The theological foundation explored practical theology, the theology of leadership, and the theory of servant leadership. The theological theme investigated under the theology of reconciliation and unity. The term L.E.A.D.E.R.S.H.I.P. (Love Everyone And Dispose of Evil, Reduce Shaming, Hating, and Imprisoning People) was introduced. The interdisciplinary foundation viewed the discipline of management as one that focused on leadership development. Under leadership development, the areas examined were self-development, and the philosophy of Sun Tzu was also examined under leadership development, coaching, and mentoring. The theory discussed was conflict resolution theory using the Thomas-Kilman Conflict Mode Instrument (T.K.I.) and the Interest-Based Relational (IBR) approach.

Semester four included completing and approving the Institutional Review Board process to conduct the project the following semester. In addition, completing the candidacy review and passing the format review were accomplished during semester four. Development of the project lessons began to take shape during the remainder of semester four and in preparation for semester five.

Semester five resulted in the introduction to teaching the leadership model and the logic behind developing the S.O.U.P. (Seeing Others United Peacefully) model. The model is based on the fish diagram's end section. The model was inspired by scripture from the book of John 17:20-23.

Methodology

The problem presented for the prior and current context is the need for a leadership training program designed to educate leaders on how to deal with conflict in the context of a biblical way for leaders even to begin the conversation to deal with the issue. The hypothesis for this project was that if leaders in the context participated in a six-week leadership training for up to two hours. They would become equipped to address conflicts using biblical principles, keeping unity intact in the Church. Concerning this project, unity is defined as one body in unison with the Trinity, as one immersed together.

After obtaining approval and passing the candidacy review, participants were asked directly, one-on-one, to see if they would be interested. Those who were interested were sent an invitation for eight participants to participate in the project. Once the eight individuals were confirmed and the signed participation letter was received, each participant selected a folder with a predesigned identification ranging from PLM23-001 to PLM23-008. The P stands for the project, the L for Leadership, and the M for Model. Number twenty-three is the year the project occurred, and participants numbered from one to eight.

The participant received the pre-survey in each package, a workbook with questions for reflections, and a journal with populated questions. Depending on the discussion during the workshop, there was a note during the invitation that one-on-one interviews may take place. The post-survey was given to the participants during the sixth week. A six-week workshop was presented to eight individuals who have held or are

currently holding a leadership role and those who hold a leadership role within the context of The Word Fellowship Baptist Church. Six weeks of consecutive conference calls were used during these workshops since the current context needed a permanent location to meet weekly. The workshop sessions were held on Tuesday except for the first session due to the holiday Independence Day falling on Tuesday. This session was held on Monday, July 3.

The method used for this project was the qualitative design method: pre- and post-survey, journaling, and a workbook with questions for reflections. The participants also reviewed the Baptist Church covenant. The participants ranged in age groups from twenties to sixties. The group consisted of three males and five females. Education levels ranged from those in college to graduate level.

The pre-survey consisted of ten questions. The questions intended to see the participant's range in leadership and dealing with conflict. Question one sought to ensure participants had leadership experience in the church. Question two asked participants to verify if they had not held a leadership position in the church but had held some leadership positions. Question three verified if participants were placed in leadership positions without experience or training. Question four sought to see how participants viewed conflict and if there was a mindset of negative or positive interpretation.

Question five looked to see if the leader avoided or dealt directly with conflictual issues. Question six inquired if leaders used biblical principles or unbiblical methods to solve conflict. Question seven was used as a starting point to see if the six weeks would improve the participants' confidence in dealing with conflict.

Question eight was used to see if participants were willing to address conflicts as a starting point. Question nine was used to gauge the participants' knowledge of using biblical principles to deal with conflicts. Question ten addressed specific sections to address what participants were interested in while dealing with issues.

The post-survey questions asked the participants if the information presented provided helpful information during each week's session. Each participant had the option to provide any additional comments if they wished. Each week, they used one of the foundation papers as the topic and specifically selected scripture to support the presented information. Key questions were if they would like the leadership training expanded beyond what was covered in the six weeks and if anything else needed to be included in the project.

Participants were encouraged to speak freely and ask questions for clarification.

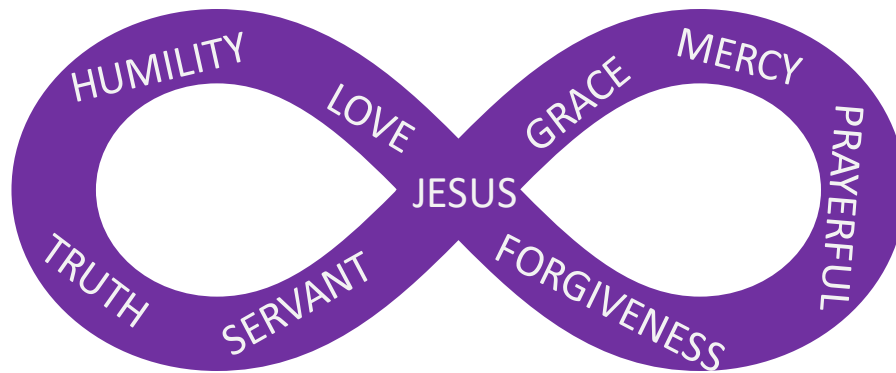
The project calendar included:

- July 3 – Session One: Introduction, purpose of the project, and Synergy Foundation
- July 11 – Session Two: Biblical Foundation
- July 18 – Session Three: Historical Foundation
- July 25 – Session Four: Theological Foundation
- August 1 – Session Five: Interdisciplinary Foundation
- August 8 – Session Six: Conclusion and Introduction of S.O.U.P. Model

The Leadership S.O.U.P. model is presented below to remind those in leadership positions that the eight principles work together through the intervention. Jesus is the source of strength to carry out each principle. The model is displayed as an infinity

symbol to show that it is a continuous act that is not to cease. The model is shown as follows:

Figure 2: S.O.U.P. Model: “Seeing Others United Peacefully”



Implementation

Week One: What Did You Say?

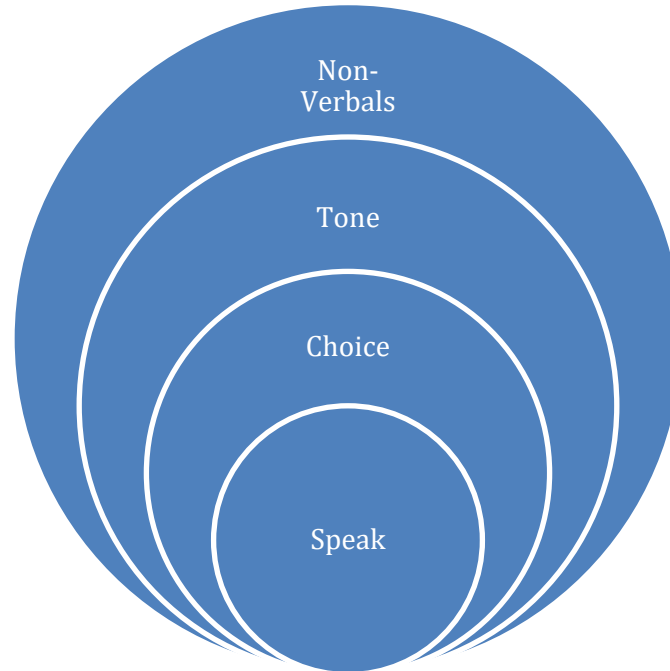
The project started with introducing myself and the participants, introducing themselves to some background of the project and an overall picture of what we would accomplish over the next six weeks. The participants were introduced to terminology, such as B.I.B.L.E., believers’ instructions for blissful living experience; L.O.V.E., learning tO value everyone; L.E.A.D.E.R.S.H.I.P, love everyone and deny evil ways by reducing shame, hate and imprisoning people; the project model S.O.U.P., seeing others united peacefully.

Week one lesson, “What Did You Say?” covered the synergy foundation. In this lesson, the B.I.B.L.E. text was Matthew 15:11, “It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” From this text,

participants were asked if anything stood out to them from the text. There was a discussion regarding what the verse means to self and the body of Christ. The discussion for this week was to review the causes of conflict in the church and what happens when it lingers on and is not addressed promptly by those in leadership. The focus was on the one thing that was the common denominator in conflicts – the mouth. Scriptures reviewed that enforced the positive use of the mouth: Isaiah 55:11, Joshua 1:8, Proverbs 21:23. Some of the negative uses of the mouth looked at Matthew 12:36-37, James 3:8-10, and Colossians 3:8.

After reviewing and discussing the scriptures, the question was asked – name some causes of conflict in the Church. The answers varied, including pride, emotions, spiritual immaturity, not knowing who was in charge, and clashes of personalities. The visual communication level tool used below shows that when speaking to individuals, our words, choice of words, tone, and non-verbal cues can be triggers to the receiver.

Figure 3: Communication levels



We discussed that words carry weight. When we speak to one another, it is not only the words we speak but also other things that are communicated that can make our message seem untruthful or defensive. We looked at the choice of words and conversation starters we use, such as do not, cannot, you were wrong, no you did not, do you understand, and can turn the conversation from pleasant to unpleasant. Our nonverbal use, knowingly or unknowingly, can also tell a different story. What we express in words spoken, staring down a person, rolling our eyes, and our facial expressions can affect the other person and hinder the communication channels. The last item we discussed was the tone of our words – being loud, using a high-pitched voice, popping of mouth, and constantly clearing throat can also speak louder than the words we use.

We ended by reviewing our questions for reflection, which we used in Psalm 141:3, “Set a guard over my mouth, O Lord, keep watch over the door of my lips.” Participants were asked to reflect on the following questions: 1) Do your words edify the

Lord? 2) Depending on the situation – do you sometimes require a deadbolt lock to keep from speaking out in heated situations? We closed this week in prayer.

In reviewing the reflection questions in the workbook, Participant 001's response to question one was, "Not always. Sometimes, I react with words when I should just listen. Oftentimes, I use foul words, knowing I should not." Participant 006 responded, "To be honest always. Sometimes, I let those negative voices in my head put me in a place where I doubt God's promises. I am learning to speak God's word back to them that I may edify the Lord."

Week Two: What Does Your Character Say About You?

Week two's lesson, "What Does Your Character Say About You?" covered the biblical foundation. The B.I.B.L.E. text was James 5:12, "Above all, my beloved, do not swear, either by heaven or by earth or any other oath, but let your Yes be Yes and your No be No, so that you may not fall under condemnation. We looked at the text to see if anything stood out to the participants. During our discussion of the text, we learned that, as a body, we do not give clear answers for fear that we may insult or hurt someone's feelings. We also discussed how we talk at people and not talk to people, which causes us not to listen to the giver's answer. We hear but do not listen. For example, when you speak to someone walking down the street or passing by, you ask them how they are doing. Do we stop and take in the person's answer before moving past them, or do we listen to what they have told us?

Next, the definition of character was discussed. Britannica dictionary definition of character – the way someone thinks, feels, and behaves¹. Our character determines how we respond to conflicts and situations in life as leaders. We find ourselves involved with many types of individuals – some good, some bad, and the baggage that comes with them. What is observed from others inside and outside the Church is how leadership will respond to the conflict these individuals cause.

Observing the biblical foundation text, Ephesians 4:25-32, the key verse that was emphasized and needed to be understood was V.30: do not grieve the Holy Spirit. We discussed what Paul was telling the newly converted Christians from the Gentiles and Jewish populations and how this relates to the Church today – we are to put off our old self and put on the new self and the characteristics and behaviors we are to do away with and the one's we are to embrace.

Participants were to reflect on Ephesians 4:32, “and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.” The questions included: 1) What does your character say about you? 2) Why is it hard to forgive? 3) What must one do in order to forgive? 4) What does it mean to love your neighbor as yourself? We closed this week's session out in prayer.

Week Three: Walking in Honor! Responding to Negativity

The third week's lesson was “Walking in Honor! Responding to negativity.” We opened this week recapping the week two lesson and going into this week's B.I.B.L.E.

¹ “Character,” The Britannica Dictionary, accessed July 7, 2023, <https://www.britannica.com/dictionary>.

text Galatians 5:25, “If we live by the Spirit, let us also be guided by the Spirit.”

Participants were asked if anything stood out in the scripture. From this scripture, we discussed how to walk in honor when you are dealing with conflict? We used the historical foundation for this week’s lesson, the Black Woman’s Club, as an example of a team working together to combat the negativity and conflicts that occurred during this time. Black Women are one of the most overlooked groups in the past and present. Especially Black women in leadership. We discussed how several black women’s clubs combined their knowledge, skills, and tenacity to tackle head-on conflicts that were occurring in a godly manner. The unifying of their groups was used as an example of leadership in modern times. Being united and working together leads to a stronger team that can withstand negativity and destruction.

We examined how leaders responded to the inflictor and inflicted involved in conflict. We discussed a song by the Pointer Sisters: Yes We Can Can.² The lyrics speak about how to work out your problems. We ended this week’s lesson with the participants reflecting on 1 Corinthians 13:7, “Love never gives up, never loses faith, is always hopeful, and endures through every circumstance.” The questions for reflection were as follows: 1) What does love mean to you? 2) How do you love someone that has wronged you? 3) How do you love yourself?

Week Four: L.E.A.D.E.R.S. H.I.P.

Week four examined the term L.E.A.D.E.R.S.H.I.P, Love Everyone and Dispose Evil Reduce Shaming Hating Imprisoning People. Our B.I.B.L.E. text was Ephesians

² The Pointer Sisters, “Yes We Can Can,” by Allen Toussaint, Blue Thumb records, 1973.

4:29, “Let no evil talk come out of your mouth, but only what is useful for building up, as there is need, so that your words may give grace to those who hear.” Participants were asked what stood out to them in this verse. I highlighted building up, and your words may give grace to those who hear. This lesson was based on the theological foundation.

The theological theme highlighted in this lesson was love and reconciliation. We reviewed practical theology and the theology of leadership. Under the theology of leadership, we examined leadership from the Old Testament and New Testament.. The question was asked: How does this fit into the project?

We looked at leadership through the Servant leader theory. Participants were asked if they were familiar with the term, and then it was explained. Also presented were examples of servant leadership from John 13:1-11. Another example that was given was John the Baptist. We then discussed Jesus’ leadership style in Mark 10:45.

We closed by reviewing the questions for reflection. Participants were asked about using specific scriptures to remind, encourage, and strengthen. One identified scripture is 1 Corinthians 14:40, “Be courteous and considerate in everything.” The participant shared some scriptures that they used or will start using. Participants were asked to reflect on the following questions: 1) What things do you expect from your leadership? 2) As a leader – what do you give to those you lead? 3) What scripture would you use as your leadership motto?

Week Five: Ambassador for Christ

Week five lesson, “Ambassador for Christ.” We reviewed the previous week’s lesson and introduced the B.I.B.L.E. text for this week, Psalm 139:23-24, “Search me, O

God, and know my heart; test me and know my thoughts. See if there is any wicked way in me and lead me in the way everlasting.” Participants were asked if anything stood out to them. I highlighted.

We then began the lesson by asking the participants to define an ambassador. According to the theology of work.org, an ambassador is a personal envoy sent from the head of a state. Just as a head of state sends an ambassador on a diplomatic mission, Christ sends us to represent Him in both words and actions.

We looked at the discipline of Management and leader development, focusing on coaching, mentoring, and self-development. We explored Sun Tzu’s Attack by Stratagem # 18, “Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained, you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.”³ We also looked at mapping through conflict.

For this week’s lesson, I asked the participants to review a copy of the church covenant. A spiritual agreement that we repeat or memorize sometime throughout our church service. They were to underline anything that stood out to them, as a body of Christ is supposed to be completing. The questions for reflection included: 1) After reading what we are agreeing to be doing, why does the Church have so many conflicts? 2) Why is leadership slow to address or deal with these conflicts? 3) Are we ambassadors or assassins?

³ Sun Tzu, *The Art of War* (New York, NY: Open Road Media Inc, 2003), 23.

Week Six: S.O.U.P

The final lesson for week six was the introduction of the leadership model for the project. Participants were introduced to the S.O.U.P. (Seeing Others United Peacefully) Model. The model below describes the principles leaders must incorporate when dealing with conflicts and the characteristics one should have when dealing with others. The lesson, “Seeing God in You! The S.O.U.P. Model,” utilized the B.I.B.L.E. text Galatians 2:20, “I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” The S.O.U.P. model is based on John 17:20-23,

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one – I in them and you in me – so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me. (NIV)

The table below shows components that the leader should use when dealing with conflict. The center of attention should always be Jesus, followed by eight components that constantly flow, reminding the leader that Christ has and is giving these things to those who oversee and guide His followers.

In Table 4 below describes the biblical principles and characteristics that leadership should embody when dealing with conflict.

Table 4: S.O.U.P. Model: Seeing Others United Peacefully Principles

	Characteristic	Biblical Principle
Servant	Christlike service	Luke 22:27
Truth	Being honest	Ephesians 4:25
Humility	Forgetting s	Proverbs 11:2
Love	Wanting God's best for someone	Matthew 22:37-38
Forgiveness	Able to let the offense go	Matthew 18:21-22
Prayerful	The belief that things are possible with the Lord	1 Thessalonians 5:4
Mercy	Able to bless when you can punish	Psalms 86:15
Grace	Going above to help someone out	Hebrews 4:15-16

The SOUP model, figure 2, shows the biblical principles as well as the characteristics that leadership should have. Each principle builds upon the other as long as the leader keeps Christ centered in their thoughts and actions as they begin to deal with conflict in the church. These principles can also be used outside of church so that the world can witness that we are truly set apart and belong to the King.

Also by using these principles and working together as a team, the principles can have a positive impact on leadership. There will be some transformation that will occur

in the leaders, also bringing empowerment for leaders to want to uplift each other creating a spirit of unity and tranquility among the ranks of leaders. As the six-week lesson ended, this week's reflection question was, "What do you see when you look in the mirror?"

Summary of Learning

The results of the six-week workshop have been analyzed using the tools pre-test and post-test, journal entries, participant feedback, and workbook questions. The pre-test was used to evaluate the mindset of the participants. I observed how conflict was handled in their household while growing up to see if it resulted in a negative or positive reaction. The pre-test was given during the first session. The post-test measured if participants' understanding increased or remained the same. It was handed out during the last session.

The participants were also given five journal questions to reflect on without answering in a group setting. Journal question one asked: What do you look for in those appointed in a leadership role? Journal question two asked: Should an ineffective person remain in a leadership role? Journal question three asked: Should the church have a conflict resolution model? Journal question four asked: What should the church's next step be when dealing with an individual who does not wish to seek repentance or forgiveness according to Matthew 18:15-33? Journal question five asked participants to read Galatians 6:1-5 and write a summary of what God's word is telling you to do in a similar situation. The workbook questions gauged if the presented information helped their understanding or left no change and if further teaching was needed.

Pre-Test Survey

Session One opened with an introduction of myself as well as other participants. Background on the problem, as well as the hypothesis, was given. During this session, the participants were asked to complete the pretest. The results are as follows:

Question One: Have you served in a leadership position in the church, and what was the position? The result yielded fifty percent of the participants held a leadership position and fifty percent have not held a leadership position in the church.

Question Two: Have you served in a leadership position outside of the church, and what was the position? One hundred percent of the participants held a leadership position outside the church.

Question Three: Have you attended leadership training before? Sixty-three percent of the participants attended leadership training before. Thirty-seven percent of the participants have not attended leadership training before. It was noted that although one hundred percent of the participants held positions outside the church, thirty-seven percent or three participants had not attended leadership training, which is part of the problem with the context of this project.

Question Four: Is conflict negative or positive? Thirteen percent of the participants believed conflict was negative, Thirty-seven percent of the participants believed conflict was positive, and fifty percent of the participants believed conflict is both. When this project started, I aimed for the majority to believe that conflict can be positive and negative. There are benefits of conflict being both.

Question Five: Growing up, how was conflict handled in your family? Quickly or Lingered or Needed to be addressed? Sixty-three percent of the participants responded

that conflict was handled quickly in their household growing up, twenty-five percent of the participants responded that conflict lingered in the home growing up, and twelve percent of the participants responded that conflict was not addressed in the home growing up.

Question Six: Based on your experience, has the church handled conflict in a manner pleasing to God, pleasing to the world, or no difference? Fifty percent of the participants responded that it was pleasing to the world, and fifty percent of the participants responded with no difference. This question caused concern because no one responded that the church had not handled conflict in a manner pleasing to God.

Question Seven: Are you confident handling conflict in the Church – Yes or No or Unsure? Sixty-three percent of the participants responded yes, twenty-five percent of the participants responded unsure, and twelve percent responded of the participants responded no.

Question Eight: On a scale of one (most minor) to ten (Very), how confident do you feel you navigate successfully in addressing conflict? One participant responded with a five, Two participants responded with a seven, Three participants responded with an eight, and Two participants responded with a ten.

Question Nine: If a leader, do you currently have a method for resolving conflict when it arises in a biblical manner? Sixty-three percent of the participants responded that they have a method, and thirty-seven percent of the participants responded that they needed a method in place.

Question Ten: What is a major concern you have about conflict that you hope is addressed in this training? Seventy-five percent of the participants responded yes--

answers varied from not allowing conflict to drag out, teaching conflict resolution, and understanding conflict. Twenty-five percent of the participants did not answer this question.

Post-Test Survey

The post-test measured if participants' understanding of the lessons taught was helpful as leaders dealing with conflict.

Question One: Has the Leadership Model S.O.U.P. been beneficial in looking to address future conflicts in the church? Eight-eight percent of the participants responded yes, and twelve percent of the participants were unsure.

Question Two: In week one's study, What did you say? – causes of conflicts, was the information presented helpful to you as leaders in dealing with conflict? One hundred percent of the participants answered that the information provided was helpful.

Question Three: In week two's study, Character, what does your character say about you? Was the information presented helpful to you as leaders in dealing with conflict? One hundred percent of the participants answered that the information provided was helpful.

Question Four: In week three's study, Responding to negativity, Walking in Honor!, was the information presented helpful to you as leaders in dealing with conflict? One hundred percent of the participants answered that the information provided was helpful.

Question Five: In week four's study, Leadership types, L.E.A.D.E.R.S.H.I.P., was the information presented helpful to you as leaders in dealing with conflict? One hundred percent of the participants answered that the information provided was helpful.

Question Six: In week five's study, Leadership Development, Ambassadors of Christ, was the information presented helpful to you as leaders in dealing with conflict? One hundred percent of the participants answered that the information provided was helpful.

Question Seven: In week six's study, S.O.U.P. Model, was the information presented helpful to you as leaders in dealing with conflict? Eighty-eight percent of the participants replied that the information was helpful, and twelve percent of the participants replied that the information was helpful.

Question Eight: In the pre-survey, you were asked how confident you were in successfully addressing conflict. How would you rank yourself now after this project training? One (Least) to Ten (Very). See the table below.

Table 5: Pre and Post Survey Growth

Participant	#01	#02	#04	#04	#05	#06	#07	#08
Pretest	8	7	5	10	10	8	8	7
Post-test	8	9	8	10	10	8	9	10

Question Nine: Would you like to see this leadership training expanded? One hundred percent of the participants answered that the training should be expanded.

Question Ten: Is there anything else you would have liked addressed/presented in the project “Establishing a Leadership Model of Biblical Principles in a Conflictual Environment?” Eighty-eight percent of the participants replied that no additional information needs to be addressed, and twelve percent of the participants were unsure.

Conclusion

With confidence, this has been a labor of love. From the idea’s conception until the last session taught, this project has brought out some of my inner passion for seeing God’s people in unity with the Trinity. The overall project gave some insight into each participant. The small sessions were very personable and able to express oneself freely. We discussed the lesson and found that many had the same mindset in what they thought was the problem with leadership and how we can acknowledge our differences and work towards a solution. This led to some breakthroughs for some participants since the lessons allowed them to look at conflict from another angle.

Some participants’ confidence in dealing with conflict increased, which is a positive outcome. It encouraged members to openly discuss some of the issues they were facing and those that were willing to share, the group provided some positive feedback to the individual.

The positive feedback was a welcoming response to this labor of love. The project was a success, and as a result, additional studies will be developed based on the open dialogue presented during the weekly sessions. Those discussions led to the following studies to be developed and taught during Cocoa with Jesus bible study:

- When the wounded begin to heal.

- Understanding Conflict – What is the Problem?
- The Hidden Cost of Conflict.
- A Changed Mindset – The Heart and Mind Connection.
- Prayer – It is more than just words. It is our weapon!
- S.E.L.F - Sensations Emotions Likely Fighting within.

At the beginning of this project, I asked two questions: “Why are Christians so mean to each other, and why are there many unresolved problems in the church?”

Reflecting on the project sessions, I can answer both. For the first question, there are a combination of reasons. The reasons include a lack of understanding, not listening to others’ concerns, being too self-centered to be bothered, jealousy, lack of empathy, and many more. We are still holding on to the old self. In the First Epistle of John 2:11, I believe one cannot say you love God and hate your brother or sister. With that logic, we are not children of the Light but walk in the darkness.

The second question: Why are there so many unresolved problems in the church? I contend that believers have lost the way of doing the right things. We have let fear rule in our hearts instead of love. We cannot correct our brother or sister lovingly. We must get back to being children of the King. It is imperative that we represent a King who does not rule with a vindictive mindset but One who extends infinite amounts of love, mercy, humility, grace, and forgiveness. He was a servant who taught His followers that He was the truth and was prayerful for His followers and the unsaved when He gave His life on the cross. Supreme Court Justice Oliver Holmes described three different types of people in our case leaders: There are people who make things happen, there are people who

watch what is happening, and there are people who have not the slightest idea what is going on.⁴ The question is, what type of leader are you going to be?

⁴ Brian Tracy, *Leadership (the Brian Tracy Success Library)* (Nashville, TN: A.M.A.C.O.M., 2014), 1.

APPENDIX A
CONSENT FORM

Introduction: I am a doctoral student at United Theological Seminary.

Purpose: I am conducting a study on Dealing with Conflict using the Biblical Principles Workshop for Leaders

Requirements for Participation: You are invited because you are currently or have been a leader previously in the church or outside of church. Your participation in this project is entirely voluntary. Please read the information below and ask questions about anything you do not understand. If you are receiving this inquiry, the researcher has already been in contact with you concerning the project and verbal consent was already obtained. However, if you have any questions or concerns regarding this project, please contact the researcher, before you make a final decision to participate.

Procedures:

If you agree to be in the study, you will be asked to participate for six consecutive weeks, with one two-hour session per week. Participants will attend dial-in, on the church's conference line, workshop sessions, where different topics and subjects will be discussed. The platform for the project will consist of teaching, a workbook and journal, discussions, and reflections segment. Participants will be encouraged to take notes and possible feedback the participants may want to share. The project will also consist of pre-surveys and post-surveys.

Human Subject participation: All the participants must have consented to be in the study, and participants must be protected and treated fairly throughout the study. For example, children who are under 18 years old must have permission from their parents/ guardians. For women who are pregnant or may become pregnant during the study, they must provide a doctor's note for their safety since they are considered a protected class (i.e., vulnerable population) by the Federal Law.

Risks:

The researcher does not foresee any potential risks that will be harmful to the participants during this project. However, there is the reality that risks are always possible. Potential risks of this project may include participants experiencing fear or discomfort in discussing any stories of bad leadership, and the possible experience of fear or discomfort in personal self-discoveries that may surface. It is the researcher's hope that these potential risks that may be experienced are not harmful but helpful.

Benefits:

The potential benefits that this project may produce is that participants will gain greater knowledge in the different topics that will be presented during these six weeks. Experience a greater commitment and passion in being an ambassador for Christ. Discover strengths and weaknesses in one's self-discoveries. Develop a new understanding of leadership with other leaders in positions at church and experience true teamwork. The overall benefits are that the unifying of leaders and members of the church will occur and that participants will feel confident and comfortable with dealing with conflict in the church.

Voluntariness:

Participation is voluntary, and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on (your membership in the congregation. If something makes you feel uncomfortable in any way while you are in the study, please contact me directly in person, on the phone, or electronic communication. My contact information is at the top of this consent form. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

Confidentiality:

We will be careful to keep your information confidential, and we will ask you and all the focus group members to keep the discussion confidential as well. There is always a small risk of unwanted or accidental disclosure. The conversations and the focus groups will be recorded and transcribed only with your permission. Any notes, recordings, or transcriptions will be kept private. I will be the only one with access to your information. The files will be encrypted and password protected. You can decide whether you want your name used. All surveys and information will be kept confidential by the researcher and kept for five years after the project and will be destroyed by shredding after the five years are up.

Summary:

If you have any questions about the research study, please contact me.

Signature:

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to
Participate in the Project/Study

Date Signed

APPENDIX B

PRE AND POST QUESTIONNAIRE

Pre-Survey Questions

1. Have you served in a leadership position in the church, and what was the position?
2. Have you served in a leadership position outside the church and what was the position?
3. Have you attended any leadership training before?
☐ Yes ☐ No
4. Is conflict negative or positive?
☐ Negative ☐ Positive
5. Growing up, how was conflict handled in your family?
☐ Quickly ☐ Lingered ☐ Wasn't Addressed
6. Based on your experience in the church, has the church handled conflict in a manner pleasing to God or pleasing to the world?
☐ Pleasing to God ☐ Pleasing to the World ☐ No difference
7. Are you confident in handling conflict in the Church?
☐ Yes ☐ No ☐ Unsure
8. On a scale of 1 (least) to 10 (Very), how confident do you feel you navigate successfully in addressing conflict?
1 2 3 4 5 6 7 8 9 10
9. If a leader, do you currently have a method for resolving conflict when it arises in a biblical manner?
☐ Yes ☐ No
10. What is a major concern you have about conflict that you hope is addressed in this training?

Post Survey Questions:

1. Has the Leadership Model S.O.U.P. been beneficial in looking to address future conflicts in the church?

____ Yes ____ No ____ Unsure

2. In week one's study, What did you say? - causes of conflict, was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

3. In week two's study, Character: What does your character say about you?, was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

4. In week three's study, Responding to negativity, Walking in Honor!, was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

5. In week four's study, Leadership types, L.E.A.D.E.R.S.H.I.P., was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

6. In week five's study, Leadership Development, Ambassadors of Christ, was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

7. In week six study, S.O.U.P. Model, was the information presented helpful to you as leaders in dealing with conflict?

____ Yes ____ No ____ Somewhat

8. In the pre-survey, you were asked how confident you were in navigating successfully in addressing conflict, how would you rank yourself now after this project training. 1 (Least) to 10 (Very)

1 2 3 4 5 6 7 8 9 10

9. Would you like to see this leadership training expanded?

____ Yes ____ No

10. Is there anything else you would have liked addressed/presented in the project "Establishing a Leadership Model of Biblical Principles in a Conflictual Environment"?

APPENDIX C
JOURNALING QUESTIONS

Journaling Questions:

1. What do you look for in those appointed in a leadership role?
2. Should a person who is ineffective remain in a leadership role?
3. Should the church have a conflict resolution model?
4. When dealing with an individual who does not wish to seek repentance/forgiveness, according to Matthew 18:15-33, what should the church's next step be?
5. Read Galatians 6:1-5. Write a short summary of what God's word is telling you to do in a similar situation.

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